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A Journal of Liberal Religion, Literature, and Social Progress.

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LONDON, SATURDAY, JULY 8, 1911.

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The Sunday School Quarterly.

Edited by J. ARTHUR PEARSON.

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SUMMER SCHOOL, JULY 10-14, 1911,
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MONDAY, JULY 10.

- 4 p.m. Reception.
- 8 p.m. Religious Service and Address,
conducted by the Rev. E. W.
LUMMIS, M.A.
- 9 p.m. Communion Service, conducted by
the Rev. J. M. LLOYD THOMAS.

TUESDAY, JULY 11.

- 9.40 a.m. Devotional Service.
- 10 a.m. Lecture by Prof. J. H. MUIRHEAD,
M.A.: "Progress and Poverty."
- 11.30 a.m. Poor Law Problems. I. Lecture
by Miss MARY DENDY: "The
Feeble-minded."
- 8 p.m. Lecture by Mr. AYLMER MAUDE:
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WEDNESDAY, JULY 12.

- 9.40 a.m. Devotional Service.
- 10 a.m. Lecture by Prof. J. H. MUIRHEAD,
M.A.: "Socialism."
- 11.30 a.m. Poor Law Problems. II. Lecture
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THURSDAY, JULY 13.

- 9.40 a.m. Devotional Service.
- 10 a.m. Lecture by Prof. A. E. ZIMMERN,
M.A.: "Ancient Greece and
Modern Democracy."
- 11.30 a.m. Poor Law Problems. III. Lecture
by Mr. H. G. CHANCELLOR,
M.P.: "The Economic Aspect
of the Drink Question."
- 8 p.m. Lecture by Dr. GILBERT SLATER:
"The Reform of Local Govern-
ment for Social Service."

FRIDAY, JULY 14.

- 10 a.m. Conference on Work of the
National Conference Union for
Social Service."
- 11.30 a.m. Devotional Service and Address,
conducted by the Rev. KEN-
NETH BOND.

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QUESTIONS AND DISCUSSION.

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ILFORD UNITARIAN CHURCH, High Road.

Induction of the Rev. A. H. BIGGS, M.A.

Service to be held at 4.30 on Saturday,
July 15, conducted by the Rev. W. H. DRUM-
MOND, B.A.

The Charges to the Minister and Con-
gregation will be given by the Revs. W.
COPELAND BOWIE and T. E. M. EDWARDS.
Tea at 6 o'clock.

Public Meeting at 7.15, when SIR EDWIN
DERNING-LAWRENCE, Bart., will preside.
Speakers: Revs. Henry Gow, B.A. (President
of the Provincial Assembly), W. Copeland
Bowie, W. H. Drummond, John Ellis, Messrs.
J. Carroll, E. R. Fyson, J. Kinsman, and
W. Russell.

OUR CALENDAR.

It is requested that notice of any alteration in the Calendar be sent to the Publisher not later than Thursday Morning.

N.B.—The name of the Minister of the Church is in all cases inserted, unless instructions are received to the contrary by Thursday morning before the date of issue.

SUNDAY, July 9.

LONDON.

Acton, Creffield-road, 11.15, Mr. E. B. ATHAWES; 7, Dr. A. D. TYSSER, D.C.L., M.A.
 Brompton, Fort-road, 7, Mr. W. LEE, B.A.
 Blackfriars Mission and Stamford-street Chapel, 11 and 7, Rev. T. E. M. EDWARDS.
 Brixton, Unitarian Christian Church, Effra-road, 11 and 7, Rev. W. MORITZ WESTON, D.D.
 Child's Hill, All Souls', Weech-road, Finchley-road, 11.15 and 6.30, Rev. EDGAR DAPLYN.
 Croydon, Free Christian Church, Wellesley-road, 11 and 7, Rev. W. E. GEORGE, M.A.
 Essex Church, The Mall, Notting Hill Gate, 11 and 7, Rev. F. K. FREESTON.
 Finchley (Church End), Fern Bank Hall, Gravel Hill, 6.30, Rev. JAMES HARWOOD, B.A.
 Forest Gate, Upton-lane, 11, Rev. J. A. PEARSON; 6.30, Mr. F. R. NOTT, LL.B.
 Hackney, New Gravel Pit Church, Chatham-place, 11.15 and 7.
 Hampstead, Rosslyn-hill Chapel, 11.15 and 6.30, Rev. H. GOW, B.A.
 Highgate-hill Unitarian Christian Church, 11 and 7, Rev. A. A. CHARLESWORTH.
 Ilford, High-road, 11, Mr. WALTER RUSSELL; 7, Rev. W. WOODING, B.A.
 Islington, Unity Church, Upper-street, 11 and 7, Rev. Dr. TUDOR JONES. Evening Subject: "The Church and Religion."
 Kentish Town, Clarence-road, N.W., 11 and 6.30, Rev. F. HANKINSON.
 Kilburn, Quex-road, 11 and 7, Rev. C. ROPER, B.A.
 Lewisham, Unitarian Christian Church, High-street, 11 and 7, Rev. W. W. CHYNOWETH POPE.
 Deptford, Church and Mission, Church-street, 6.30.
 Mansford-street Church and Mission, Bethnal Green, 7, Rev. GORDON COOPER.
 Peckham, Avondale-road, 11 and 6.30, Rev. LAWRENCE CLARE.
 Richmond, Free Church, Ormond-road, 11.15, Dr. F. W. G. FOAT, D.Litt., M.A. Morning Service only.
 Stoke Newington Green, 11.15 and 7, Dr. J. LIONEL TAYLER.
 Stratford Unitarian Church, 11, Rev. DOUGLAS HOOLE; 6.30, Rev. J. A. PEARSON.
 University Hall, Gordon-square, W.C., 11.15 and 7, Rev. CHARLES HARGROVE, M.A.
 Wandsworth Unitarian Christian Church, East Hill, Wandsworth, 11, Rev. G. C. CRESSEY, D.D.; 7, Rev. F. L. PHALEN, M.A.
 Wimbledon, 27B, Merton-road, 7, Rev. DELTA EVANS.
 Wool Green Unity Church, 11 and 7, Rev. JOSEPH WILSON.
 Woolwich, Carmel Chapel, Anglesea-road, 11 and 6.30, Rev. L. JENKINS JONES.

ABERYSTWYTH, New Street Meeting House, 11 and 6.30, Supply.
 BATH, Trim-street Chapel, 11 and 6.30, Rev. J. McDOWELL.
 BELFAST, All Souls' Church, Elmwood Avenue, 11.30 and 7, Rev. ELLISON A. VOYSEY, M.A.
 BIRMINGHAM, Old Meeting Church, Bristol-street, 11 and 6.30, Rev. J. WOOD.
 BIRMINGHAM, Church of the Messiah, Broad-street, 11 and 6.30, Rev. H. E. B. SPEIGHT, M.A.
 BLACKPOOL, South Shore Unitarian Free Church, Lytham-road South, 11 and 6.30.
 BOLTON, Halliwell-road Free Church, 10.45, Scholars' Service; 6.30, Rev. J. ISLAN JONES, M.A.

BOURNEMOUTH, Unitarian Church, West Hill-road, 11 and 6.30, Rev. V. D. DAVIS.
 BRADFORD, Chapel Lane Chapel, 10.30 and 6.30, Rev. H. McLACHLAN.
 BRIGHTON, Free Christian Church, New-road, 11 and 7, Mr. H. G. CHANCELLOR, M.P.
 BURY ST. EDMUNDS, Churchgate-street (Presbyterian), 11 and 6.45, Mr. GEORGE WARD.
 BUXTON, Hartington-road Church, 11 and 6.30, Rev. GEORGE STREET.
 CHELMSFORD, Unitarian Church, Legg-street, 6.30.
 CHESTER, Matthew Henry's Chapel, 11 and 6.30, Rev. D. JENKIN EVANS.
 CLIFTON, Oakfield-road Church, 11 and 6.30.
 DOVER, Adrian-street, near Market-square, 11 and 6.30, Rev. C. A. GINEVER.
 DUBLIN, Stephen's Green West, 12 and 7, Rev. E. SAVILL HICKS, M.A.
 EVESHAM, Oat-street Chapel, 11 and 6.30, Rev. W. E. WILLIAMS, B.A.
 GATESHEAD, Unity Church, 10.45 and 6.30, Rev. J. WILSON.
 GEE CROSS, 11 and 6.30, Rev. E. H. PICKERING.
 HASTINGS, South Terrace, Queen's-road, 11 and 6.30, Rev. S. BURROWS.
 HORSHAM, Free Christian Church, Worthing-road, 11 and 6.30, Rev. J. J. MARTEN.
 LEEDS, Mill Hill, 10.45 and 6.30, Rev. E. W. LUMMIS.
 LEICESTER, Free Christian Church, 11 and 6.30, Rev. K. H. BOND.
 LEICESTER, The Great Meeting, 11 and 6.30, Rev. E. I. FRIPP.
 LIVERPOOL, Ancient Chapel of Toxteth, 11 and 7, Rev. C. CRADDOCK.
 LIVERPOOL, Hope-street Church, 11 and 6.30, Rev. H. D. ROBERTS.
 LIVERPOOL, Ullet-road, Sefton-park, 11, Rev. E. S. RUSSELL, B.A.; 6.30, Rev. J. C. ODGERS, B.A.
 MANCHESTER, Platt Chapel, Rusholme, 11 and 6.30, Rev. W. WHITAKER.
 MAIDSTONE, Unitarian Church, Earl-street, 11 and 6.30, Rev. ALEXANDER FARQUHARSON.
 MORETONHAMPESTEAD, Devon, Cross Chapel, 11 and 3, Rev. A. LANCASTER.
 NEW BRIGHTON and LISCARD, Memorial Church, Manor-road, 11 and 6.30, Rev. A. E. PARRY.
 NEWPORT, Isle of Wight, Unitarian Church, High-street, 11 and 6.30, Rev. J. RUDDLE.
 OXFORD, Manchester College, 11.30, Rev. L. P. JACKS.
 PORTSMOUTH, High-street Chapel, 11 and 6.45.
 PORTSMOUTH, St. Thomas-street, 6.45, Rev. T. BOND.
 PRESTON, Unitarian Chapel, Church-street, 10.45 and 6.30, Rev. C. TRAVERS.
 SCARBOROUGH, Westborough, 10.45 and 6.30, Rev. J. WAIN.
 SEVENOAKS, Bessell's Green, The Old Meeting House, 11, Rev. J. F. PARMITER.
 SHEFFIELD, Upper Chapel, 11 and 6.30, Rev. C. J. STREET, M.A., LL.B.
 SIDMOUTH, Old Meeting, High-street, 11 and 6.30, Rev. WILLIAM AGAR.
 SOUTHPORT, Portland-street Church, 11 and 6.30, Rev. W. G. PRICE.
 SOUTHAMPTON, Church of the Saviour, London-road, 11 and 6.30, Rev. A. R. ANDERAE, M.A.
 TORQUAY, Unity Hall, Lower Union-street, 11 and 6.30, Rev. A. E. O'CONNOR, B.D.
 TUNBRIDGE WELLS, Dudley Institute, Dudley-road, Morning Service, 11; Evening Service and Lecture, 6.30, Rev. GEORGE BURNETT STALLWORTHY.
 WEST KIRBY, Meeting Room, Grange-road, 11 and 6.30, Rev. H. W. HAWKES.

CAPETOWN.

Free Protestant (Unitarian) Church, Hout-street, 6.45, Rev. RAMSDEN BALMFORTH.

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Unitarian Church, Eagles Hall, 1319, Government-street. Sundays, 7.30 p.m.

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MARRIAGES.

HALL-NESBITT.—On June 28, at St. Margaret's, Westminster, by the Rev. Canon H. Hensley Henson, D.D., John, elder son of the late John Hall, of The Grange, Hale, Altrincham, and Mrs. Hall, to Jean Isobel, only daughter of the late John Nesbitt, of Toronto, Canada, and Mrs. Nesbitt.

OSBORNE-SPEIGHT.—On July 1, at Greenfield Chapel, Bradford, by the Rev. T. Rhondda Williams, Brighton, Thomas Nasmyth, only son of the late Mr. Thomas Osborne and of Mrs. Osborne, 1, Broadhurst-gardens, Hampstead, to Mabel, fourth daughter of Mr. and Mrs. George Speight, Belmont, Park View-road, Bradford.

DEATH.

BAINES.—On July 4, at Hampstead, Frederick Ebenezer Baines, C.B., late Assistant-Secretary in the Post Office and Inspector-General of Mails, aged 78. Cremation at Golder's Green on Saturday, July 8, at 11 o'clock.

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Advertisements should arrive not later than Twelve o'clock on THURSDAY to appear the same week.

THE INQUIRER.

A Journal of Liberal Religion, Literature, and Social Progress.

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*** All letters and manuscripts for the Editor should be sent to 23, Cannon-place, Hampstead, N.W.*

NOTES OF THE WEEK.

At the celebration of the Holy Communion in Hereford Cathedral last week, to which Nonconformists were invited, the Bishop delivered an address in which he defended his action as in harmony with the pre-Tractarian sentiment and usage of the Church of England.

"To estimate the objections that have been raised to our service at their true value," he said, "we have to bear in mind that they come from a clerical party in our Church which is separatist and retrograde in character, opposed to the principles of the Reformation, and steeped in the exclusive and uncompromising spirit of the early Tractarians. That spirit has created the atmosphere of their life and dominated their studies, and is the chief obstacle in the way of any really cordial intercommunion between members of our Church and our Christian brethren of other denominations."

"Good men of this type," the Bishop continued, "having failed as yet to learn that their exclusive theory of apostolical succession is built on a misunderstanding of the words and doctrine of Christ, and of the history of the early Church, are not unnaturally opposed to our larger and truer conception of Christian brotherhood. But now that the researches of dispassionate, truth-seeking historical scholars have shattered the intellectual foundations of the High Church sacerdotalist party in our communion, their influence over thoughtful people has become precarious, and is on the wane, and the more it wanes the better and stronger becomes the hope that our unhappy ecclesiastical antagonisms and divisions will give place to that growing spirit of Christian brotherhood and good will. And in our national progress towards this happier state of a more charitable feeling amongst the different denominations of Christian people, our united worship this morning may, I trust,

have its place as a historical landmark of abiding value.

"But whether this be so or not, not in vain do men gather as we are gathered to-day in this spirit, kneeling and praying together as humble members of that mystic communion in Christ our Lord which is the blessed company of all faithful people."

* * *

We sympathise strongly with the regret which has been expressed in many quarters, that a charge should have been made for admission to Westminster Abbey after the Coronation. In a letter to the *Times* the Rev. Silvester Horne asks the very pertinent question whether it will make the Abbey liable to rating, and, as presumably it will not, whether other places of worship will be entitled to immunity when they take money at the door for the purpose of raising funds. He holds that Westminster Abbey has demonstrated that it is possible to do this without the church or chapel becoming liable to assessment for rating. The logic is unanswerable, but we fear that the rating authorities may still have something unpleasant to say upon the matter, if the experiment is tried.

* * *

THE programme of the first Universal Races Congress, which is to be held at the University of London July 26 to 29, has just been issued. The object of the Congress is to discuss in the light of science and the modern conscience, the general relations subsisting between the peoples of the West and those of the East, between so-called white and so-called coloured peoples, with a view to encouraging between them a fuller understanding, the most friendly feelings and a heartier co-operation. All schools of thought which sympathise with this object are invited to take part in the proceedings. No resolution of a political character will be submitted.

* * *

FRIENDS of liberty are under a deep debt of gratitude to the unsleeping vigilance of the Anti-Slavery and Aborigines Protection Society. The organising secretary, the Rev. J. H. Harris, has discovered

a serious state of things in Southern Nigeria. He reports that several natives have forsaken the British Protectorate and taken refuge in the Spanish island of Fernando Po owing to what is known as the House Rule Ordinance. He urges that an Ordinance which tends to force British labour to flee the colony in any degree whatever is economically unsound, and that it is derogatory to the British Crown that in order to enjoy personal freedom British subjects of good character should be compelled to seek their liberty under the Spanish or other foreign flag. The Society has called the attention of the Colonial Secretary to the matter.

* * *

THE unveiling of a bust of John Stuart Mill at Avignon last Sunday serves to recall his long residence in France. There was something typically English in Mill's genius, but much of his finest and most enduring work was produced abroad. In an article in *L'Opinion* M. Jules Véra attributes some of the more spacious humanity of his later writing to his French surroundings:—"After the vigorous discipline of his father's house, he appreciated for the first time the Southern sun, and in the pleasant manners of the South the joy of living. His young soul learned that there are other things in the world besides figures, formulas, and contending interests."

* * *

SPEECH Day at Willaston School on June 28 was notable for the brilliant record of successes which the Head Master was able to report, and for the stimulating address delivered by Mr. J. L. Paton, the High Master of the Manchester Grammar School. Willaston has not been exempt from the hazards and disappointments of the experimental stage, but it has at last won its place. It is the average product which is the best test of a school's educational capacity, but its feats of prowess in the field of examinations are also worthy of all praise; and a small school which can carry off two of the most coveted Oxford scholarships in one year may well lift up its head and look forward with confidence to the future.

MR. PATON, in his address at Willaston, had some strong things to say of the failure of the educational traditions of the great public schools in the light of modern ideals. He felt that the corporate feeling of the public schoolboy had never translated itself as it should have done into effective action. He was narrow in his social life. He was content to look on and criticise, when it ought to be the passion of his heart to be in the middle of the fight, helping and serving mankind. "I think your experience will agree with mine," he said, "that the happiest men are the workers, the helpers, and saviours of mankind. Equally is it not true that the unhappiest are those who have been fed all their lives on rich food with silver spoons? Is it not true that life is uncommonly hard upon the loafer, whether rich or poor? Your non-worker is always caught out somewhere by drink or gambling or by impurity. His life is pessimistic, unhappy, and utterly wrong. This is the man who has been fed with rich food from silver spoons, who has had everything done for him all along, and who, having been trained in that way, forms the expectation that he has been born into this world to go through it, all the time waited on hand and foot. He is a poor helpless person who has never been taught to do things for himself. Now that is unfortunately true of the great majority of boys who go to the great majority of public schools. Everything is done for them, and because everything is done for them they have never learned to do things for themselves."

* * *

In concluding, Mr. Paton said it gave him special pleasure to hear that the boys of the school had built a pavilion themselves. They did not wait for some old boys with big money bags or some good chairman of governors to come along and write a cheque, and bring in workmen to build a pavilion. They wanted a pavilion, and they built it themselves. He congratulated them upon the conditions which he found at Willaston. There were a lot of professors to-day who were engaged in trying to make education cheerful, but they would make the biggest national mistake that the nation could make if they eliminated the difficulties from the path of the young. The greatest things had not been discovered by luck. Columbus would never have discovered America had he waited to be trained to sail a motor launch, and Newton would not have discovered the law of gravitation but for long and pertinacious study and thought. It was sticking at a difficulty and never being baffled by it that made for success, "and what you and I have to do," Mr. Paton said to the boys, "is to get at the difficulties and make those difficulties our delight and inspiration."

THE INFLUENCE OF CULTURE UPON THE APPRECIATION OF COMMON THINGS.*

I HAVE to select for this occasion a theme appertaining to our purpose and aim as students—students, shall I say, of humanity and of the things that give to humanity its greatness, its dignity, its worth? The primary end of this institution is to train and equip a body of men whose mission it shall be to tend and further the religious life, who shall be special labourers for the activities we call right, the emotions we call pure, the truths we call divine. A description even so summary is sufficient to convince us that the task we have in hand is no small one, and that the means of accomplishing it are not by any means light. A man who is to engage in the service I have mentioned cannot have his sphere mapped out for him according to the familiar economic law of the division of labour; he must be prepared to go into every field that preserves the footprints of humanity, and to lead the way into yet untrodden ground when the hour for advance shall strike. If the Christian minister is to interpret the ideals which inspire the moral consciousness, if he is to exhibit the methods of the universe as the manifestations of a reason and intelligence in whom our finite minds may safely trust, if he is to carry us back to Love and Beauty and Goodness as the parent ideas upon which the world is constructed to be the home of man, then assuredly you cannot shut him up in a corner, bidding him there to mind his own business and not to meddle with what lies outside. The Goodness, which it is his privilege to uphold, is *not* a business, but a principle which should be imperative in all business. The Love, which it is his function to kindle in the heart, is not one amongst the virtues, but the very source and fountain of them all. The Truth and Beauty, which it is his office to unfold, is the subject-matter of no special science, but the fundamental thought in respect to the entire realm of reality of which the special sciences are after all but partial and fragmentary accounts. If, then, there is anything human, or indeed anything natural, that is for him devoid of interest he is belying in so far the very name he bears; and if he proceeds to justify his lack of sympathy by fictitious demarcations—dismissing *this* as secular, *that* as political, *the other* as scientific, thus leaving only a barren and empty residuum for religion—he has convicted himself of incompetence and has given his charge away. It is precisely in its breadth and compre-

hensiveness that the essence of the minister's vocation consists, and nothing can be more fatal than to admit the right of any province of human life to fall outside the religious sphere and to excuse itself on the plea of its exclusively worldly character. If God exists, why then there is nothing that can be in reality the same as if He existed not, and failure to find the evidence of His being in *any* department of natural fact or in *any* period of human history must be due to our blindness of spiritual vision and not to the character of what is actually there to behold.

I am not unmindful of the awkwardness of the problem I have been forcing to the front. Who is sufficient for these things? Where is the individual who would not shrink from giving himself to a calling, in face of the huge demands that seem thus to be imposed upon it? Not seldom, I confess, it *does* surprise me to discover with what apparent lightness of heart the momentous decision to devote oneself to the ministry of religion comes to be made. I hesitate not to say that, in my humble judgment to fulfil its duties worthily peculiar aptitudes of heart, mind, and soul, aptitudes which are possessed by comparatively few, are necessary, and that could we but draw to its ranks only those whose sensitiveness to spiritual verities is strong, and whose zeal for righteousness approaches a prophet's enthusiasm, the Christian ministry would speedily evince itself as a power of the first magnitude and achieve once more a work in society for the performance of which there is still no other agency in the least degree adequate. But let no word of mine discourage where the voice of God and Duty has led the way. He who has been diverted from the market-place, or from the haunts of manual toil, to join the company of preachers, not by any poor and paltry motive of rising in the social scale, but by a sincere passion for divine truth and an earnest resolve to be faithful to it, by a fervent conviction of the grandeur of life and a genuine pity that men should be so insensible to what is there to be seen and felt, by an eager readiness to take the vow of service to others in loyalty to One who came "not to be ministered unto but to minister," need have no fear of being lost in the vastness of the revelation the whole world of man and nature provides of the Wisdom and Love whose organ and witness he aspires to be. If already, within the narrow limits of his native town or village, the perennial beauties of earth and sky—the woodland path or the singing of the water in a curl of the stream, the loveliness of trees and flowers and sunlit clouds, the quiet majesty of the starry heavens—have awakened in his mind the feeling of "a Presence that disturbs him with the joy of elevated thoughts," he is scarcely likely to have that feeling lessened as he follows, in how-

* Annual Address by Professor G. Dawes Hicks to the Students of the Presbyterian College, Carmarthen, June 28, 1911.

ever fragmentary a fashion, the wondrous story which modern science has to tell of the myriads of stellar systems in the depths of space, or of the marvellous complexity of structure and fineness of adjustment of which even the minutest particle of matter affords illustration. And if already, within the small circle of his neighbours and friends, the tender sweetness of human solicitude and love, the sanctity of human sorrow, and the joyous happiness of human companionship, have been borne in upon him, with a sense of thankfulness that it is his blessed privilege to share in these familiar things of the soul, he is assuredly not going to be robbed of that sense of thankfulness by extending the range of his acquaintances, and by holding communion with the rich and noble lives whose thoughts, ideals, and heroisms constitute the essence of what we call History. I would tempt away no man who aspires to be a religious leader from the natural, common doings of the human heart and longing spirit. On the contrary, I would have him know well, and meditate long and deeply over, the faiths and hopes, the joys and woes, of the ordinary men and women of the world. I recognise to the full the force of the argument, that if we cannot find God in our own homes, vivifying and consecrating the quiet unnoticed thoughtfulness and self-denial which have their being there, neither should we have discerned Him though we had knelt with CHRIST in the moonlight of Gethsemane, or stood beside the Master on the Cross. Yes, all this I acknowledge and insist upon; but what I am pleading now is that in order to appreciate at their true worth the idealisms which are common and familiar—in order, in fact, to prevent the very commonness and familiarity of those idealisms hiding from us their real character—we must throw upon them the light that comes from a wider outlook, and read the meaning of them by its aid. Not less but immeasurably more shall we then realise their value and significance; not less but incomparably more shall we then come to see how far from commonplace is the daily common life of the heart of man. We shall behold that daily common life then with larger, more discerning eyes; we shall be able to interpret it in a way that would otherwise have been for us wholly impossible.

If, now, the objection still be pressed that the task thus imposed upon the student is enormous, if it be contended that to set up for an average intelligence so big an undertaking is to court disaster at the start, the answer, I think, is sufficiently obvious. Undoubtedly, the demand made upon him is great, but the work he has himself elected to do is great also. What life's work was ever effectively done without strenuous and laborious preparation? And yet, at the same time, I believe it is easy to exaggerate the amount of mechanical intellectual toil requisite for gaining the insight into the ways of nature and the teachings of history of which I have been speaking. You cannot gauge a man's scholarship or reflective power by the number or quantity of the facts stored up in some lumber-room of his mind, and certainly to load the memory with a mass of tabulated information

would no more serve to produce a reliable interpreter of divine things than it would to produce a cultured man in any profession or calling. Not the quantity but the quality of the facts is what is mainly of importance; their meaning, their significance, is what we chiefly need to have before us if they are to disclose the rationality and systematic arrangement of the material universe, the intrinsic dignity and boundless possibilities of man's nature, and the spiritual principle operative in both to which these things inevitably point. You will remember how, in that unique masterpiece of literary and philosophic genius, the *Republic*, as it is somewhat misleadingly called in English, Plato draws a striking picture of genuine education or culture, as he conceives it. The object of education, he tells us, is not "to put sight, as it were, into blind eyes," not, that is to say, to cram the mind with lifeless facts and dogmas, undigested and consequently meaningless; the object of education is wholly and entirely different. Reason, the eye of the soul, never is blind. But its gaze may be, and is, too often directed upon the false and the fleeting, the impure and the base. Too often the "eye of the soul" may be dragged downwards by the "leaden weights" of tradition and prejudice, of passion and desire, to what is of the earth earthy. According to Plato, then, the heaven-born teacher is he who seeks not to multiply but to remove those leaden weights, to liberate the soul from encumbrances so that she may follow the impulse which is native to her, and soar upwards. Plato was, it is perhaps not too much to say, the first discoverer of the spiritual life, and what he is here urging is one of the outcomes of his great discovery. He was aware of the deadening influence which certain aspects of existence, when they are allowed to dominate the thoughts of men, exert upon human minds and characters. He was aware that life lived alone for what is material, transient, perishable—lived merely for gain or rank or social position in and for themselves, is unnatural—unnatural, because rational minds partake by nature in the spiritual, the eternal, the imperishable. Education was, therefore, for him the instrument of pruning the soul of these unnatural excrescences, of thus enabling it to penetrate beneath the superficial appearances of sensuous things, and so to perceive the grandeur that was concealed under apparent meanness, the good that lies at the basis of what is seemingly evil.

Plato's is an ancient but certainly not antiquated voice. The experience of two thousand years has amply confirmed what he maintained with unsurpassed grace and skill in the teeth of the degenerate tendencies of his time. Are we not constantly finding that life is far from being for any one of us the poor, bare, barren thing we sometimes take it to be? Are we not constantly discovering that its apparent dullness, monotony, and lack of interest, come only from our ignorance of the deeper forces which are everywhere at work? Cannot the insight of a master-mind see, cannot the touch of a master-hand disclose, the ineffable glory and beauty that are latent in its homeliest details—the power, the pathos, the tender-

ness, with which our common life is replete? Now, it is no impossible thing for the diligent and earnest student to obtain during his college years such a conception of the universe of fact, such a conception of the great personalities of the human world, as shall secure that nature, character, life, all present to him a thousand stations for gazing upwards, all open out to him, as otherwise never would have been opened out, the spiritual sphere wherein human souls, the humblest and the greatest, live and move and have their being.

Be convinced of it, the wider your outlook upon the universe, the more you share the thoughts, the ideals, the aspirations, of the strong and holy souls of our rich human world, the more confident and pregnant will your message be to the men and women who Sunday by Sunday will sit below you, and listen to your words. Many of them will come to you with a yearning for light and peace, and needing more than they will ever say your help and guidance in the effort to conquer sin and to feel assurance of a Love that is heavenly and divine. You will want the large experience of ages and nations to reverse the deceptive judgments upon the events of the present to which most of us are perpetually liable. How exposed we are, in our purely individual experience, to the besetting delusion that the only real, positive, substantial things in life are the visible material products of our craft or industry, how apt we are to take the inner ideal life for an insubstantial pageant which, like Prospero's enchanted isle, will fade and leave not a rack behind! Look, however, at the life of to-day in the light of what has been, and the new perspective will enable you to correct so erroneous an impression. Historical fact points all the other way. As a well-known religious teacher has powerfully said, "the glories of the past are not in huge trades, or fine properties, or even in laws and rites and institutions which in their day kindled the passions of party strife; these, chafed into dust by the mouldering hand of time, successively fall away with the earthly conditions from which they come; while the mere impulses of expression, through which affection and admiration pour themselves forth and heart appeals to heart, mould themselves into imperishable Arts, though asking only for the most perishable of materials—forms and tones, colour and language; and precisely the most ethereal and interior of thoughts, which visit us only in evanescent gleams—of something terrible in sin, of something infinite in duty, of a possible union with God through love and a mastery of life through entire surrender—prove the most permanent realities in history; constructing themselves into faiths which have been the cradle of nations and the divine nurse of the most vivifying individual minds."

By way of illustration, I might refer to the fiercely debated question as to the importance of classical education—a question which, I understand, has recently excited much lively discussion amongst even the students of this college. No greater calamity could, I am persuaded, happen to our educational system than the loss of the Greek and Roman literature as one of the chief subjects of the curriculum. The mind that is able in any degree to transport itself

into the sphere in which the ancient Greeks lived and thought and felt; the man into whose soul there has passed in some small measure the soul of Homer, of Sophocles, of Plato, will transcend the limitations of time and place, and will find a significance that would otherwise be hidden from him in the life and thought and feeling of the present hour. Who can measure what the spiritual life of modern Europe owes to the Greeks?

"Man with man they met together in a kindly life and free,
And their gods were near about them in the sunlight or the sea.

There the light of hidden Wisdom sprang to their compelling guest;
Ray by ray the dawn from Hellas rose upon the wakening West.

Every thought of all their thinking swayed the world for good or ill,
Every pulse of all their life-blood beats across the ages still."

Yes; swayed by their thought, impelled by their influence, we are and cannot help but be, whether we are conscious of it or no. But to be conscious of it—to deliberately follow what Matthew Arnold called "the bent of Hellenism"; to find, once more, as the Greeks found, a harmony between man as a moral being and nature as the scene of order and law; to trace, as they traced, the principle of reason immanent in the course of outward occurrences; to feel, as they felt, that man was not the creature of circumstances, but the lord of them, and that he could mould them by the powers of intellect and of creative imagination—that, surely, would mean an elevation and a heightening of our civilization, the effect of which it would be hard to over-estimate. You may gain, if you will, from the study of the Classics, slight though that study may be, a means of enriching and fertilising the minds of your hearers such as you will never cease to be grateful for.

From ancient Greece to modern England is a long stride. And yet the continuity of human development has not been broken. A spiritual world, becoming richer and richer with content, has been gradually forming itself through the centuries on the basis of the natural, and the higher life of the men and women of to-day has to be lived therein. To tear away the "leadens weights" that drag their soul's eye downwards and prevent it from realising what is there to be realised is a function which the religious teacher is more than ever called upon in our day and generation to discharge. What careful observer of contemporary civilisation can fail to feel apprehension at the threatening advance of the utilitarian and narrow commercial tendencies of the time—tendencies which, if allowed to go unchecked would speedily reduce human existence to the level of mere animal being? Over and over again the cry is being raised of the uselessness of the ideal ends of humanity; over and over again, and from many sides, we hear the miserable complaint that these ends are not practical, by which is meant that they will not enable us to procure the bread which keeps the vitality of the bodily organism in working order. Such is the

one standard by which you will find multitudes of men estimating the importance or the futility of human pursuits. Of ideas and truths, of ideals and aims, of loves and enjoyments, that have worth and value, not on account of what they will get, but in and for themselves alone, they will not stop to listen. What is the use of them—is the oft-recurring query,—as though it were not use enough instead of human automata to rear human souls! Think, too, of the haste and speed and whirl of modern life, of the way in which men and women are hurried along in the turmoil of daily work and business, absorbed in the ceaseless rush of securing somehow the means of living, and never getting the opportunity to live. The grind of it from morn till eve each day, well-nigh all the year round, is gradually killing the souls (and, for a matter of that, even the bodies also) of thousands and thousands of our citizens, taking the heart out of them, and by degrees eating away the intelligence, the insight, the imagination of England. Dull sameness, dreary monotony, is in danger of becoming more and more our cruel curse and pain. The minute division of labour, the employment of machinery which often converts men themselves into mere machines, the demand that one and the same thing shall be done over and over again—what a pernicious, deadening, influence it all has upon the capacity of living with spiritual realities, and of appreciating the simple yet great things of nature and of life!

But you, who would be the harbingers of Christ's gospel to your fellow men—you have, as in duty bound, to take within your care and keeping those simple yet great things. See to it that they are safe in your hands. Do not run the danger of not rightly appreciating them yourselves. To so fill the life of men with knowledge in the deeper sense, with the power of perceiving what is beautiful, that all relaxation from manual toil may minister to the development of moral character, and engender the aptitude really to enjoy what is true and lovely and good—that should be the aim of the preacher, vastly more practical really and more far-reaching in its effects than numbers of the aims at present being pursued with such breathless eagerness all around us. It is a splendid mission, and from my heart I wish you success and happiness in it. Let not your people, at any rate, be bereft of the mighty comfort of the conviction that monotony is not the rule of God's universe. Let them at least not depart from this world before they have learnt to recognise what is divine and sacred in it; let them at least be prepared for a future existence by carrying with them a rich experience of the existence which now is theirs. And then, whatever evil voices may rage, grateful hearts will say of you, as Matthew Arnold once said of a humble minister of Christ in the East End of London:—

"O human soul! as long as thou canst so
Set up a mark of everlasting light,
Above the howling senses' ebb and flow,
To cheer thee, and to right thee if thou roam—

Not with lost toil thou labourest through the night!

Thou mak'st the heaven thou hop'st indeed thy home."

EYE-BRIGHT.

THERE'S euphrasy yet on the mountain,
There's blue, little heart, in the sky,
The joy of the world like a fountain
Is flinging its notes on high;
When daisies are weary of springing,
When brooks never dance in the glen,
The heart may be weary of singing—
But never, dear heart, till then.

Ah, many's the shadow beside us,
Ah, many's the tear that must fall,
But here is a glory to guide us,
A smile of the earth for all;
When hope cannot trust in the morrow,
When love is a stranger to men,
The heart may be silent in sorrow—
But never, dear heart, till then.

W. G. TARRANT.

LIFE, RELIGION & AFFAIRS.

THE "AGAMEMNON" AT BRADFIELD COLLEGE.

THE Greek play at Bradfield is an event of unique interest to all who care about the supreme achievements of classical literature, and the week of its performance, at intervals of three years, is awaited with a kind of devout expectancy. Inaugurated about twenty years ago, it still holds a place entirely apart from the various other revivals of Greek tragedy which have lately been produced. Many of these are presented in the English versions of Professor Gilbert Murray, and all have had to be adapted, as best they might be, to the structure and associations of the modern stage, where the right effect and atmosphere are unattainable.

At Bradfield alone we see the Greek drama as it was actually performed, on a smaller scale indeed, but with every detail of classical usage faithfully reproduced, and the result is nothing less than a revelation to those who have regarded it rather as fine literature than as real "acting" drama, and to that far greater number who dimly recall it as inexpressibly difficult to translate, or, more fatal still, to learn by heart, in detached sections of twenty or thirty lines at a time.

Not the least part of the fascination which we find in the day's experience is the contrast between the play and its setting, for nothing could be more purely Greek than the theatre and the production, nothing more characteristically English than the surroundings.

On a summer day of June sunshine and fleecy clouds drifting before the breeze, our pilgrimage takes us to the heart of the rich Berkshire country near the Thames valley, with the air full of the song of birds and the scent of roses and hay; and here we come upon the modern public school with all the equipment of hall, chapel, boarding houses, "modern side," and engineering shops, in every way as different as possible from the ancient scheme of education.

But this is all forgotten when once we have entered the precincts of the theatre, down a winding path through a kind of magic wood which seems to cut us off from present time and place. The auditorium, like its prototypes, was excavated in the hillside (a disused chalk pit having suggested the site), and the tiers of white seats rise up in amphitheatre form round the circular "orchestra" with its central altar, where the chorus are grouped. Steps ascend from one side of the orchestra to the stage building, which is long and narrow as compared with the modern stage in order that the actors may always be visible to the audience, and it is covered by an architectural portico resting on a slender column at each side, while the back scene represents the royal palace, with folding doors in the centre, and entrances from the wings for those who in the drama approach it from outside.

Except for the stage, the whole theatre is, of course, open to the air, but completely buried in the seclusion of the wooded hillside, and all the afternoon the swallows, no less Greek than English, are skimming above our heads, and flitting in and out of the stage itself, where the shady recesses of the portico have provided welcome nesting-places.

Strictly following ancient usage, each member of the audience receives a seat cushion on entering, and is shown to his place by a staff-bearer, and so soon does the classical atmosphere lay its spell upon us that conversation is subdued, and gradually dies down, before the first herald appears on the stage and blows a trumpet call, and the second follows to enjoin an "auspicious silence," and hands to the presiding magistrate, in the person of the head master, a scroll containing the name and author of the play, the Agamemnon of Aeschylus. The musicians then enter in procession across the stage and take their places in a recess at the side; their instruments are lyres and flutes of the Greek type (in one of the flute players we recognise a scion of the house of the *Hibbert Journal*), but in deference to modern ears the accompaniments to the choral odes are written in the familiar major and minor keys, though the forms and harmonies are necessarily simple.

The play itself opens with the entrance of the old soldier, whose duty it has been for long and weary nights to watch for the beacon fires which will proclaim to the Queen Clytemnestra the fall of Troy and the return of her husband, Agamemnon. Here at the outset arises one great difference between the ancient and modern drama, namely, that the former took up at a certain point the thread of a legend which was already well known to every person in the audience. The subjects of Greek tragedy were found in the myths and poems of the Homeric period, and the interest to the audience lay not in the development of a new and unknown plot but in the particular treatment of a familiar story by the poet in question—the more so on account of the method of production in a dramatic competition, in which it was quite possible that the same subject might be taken by more than one author. The nearest parallel in modern times would be the performance in competition of a series of oratorios by different

composers, in which the subject of "Elijah," for instance, might occur more than once on the same occasion.

In the watchman's description of his boredom, and "hope deferred," there is a touch of comedy; he mounts to his watch tower and at last sees the beacon fire, and in joyful excitement rushes into the palace to relate the news to the queen. The chorus of Argive elders then file into the orchestra and begin the first of the odes by which the play is divided into scenes. The function of the chorus is partly to recall incidents of the story which have occurred before the play opens, and partly to comment on the action of the characters as it proceeds; their leader also holds dialogues with the actors, in which he represents the point of view of the audience. The religious aspect of the drama is emphasised in the reflections of the chorus on the dealings of the gods with men; they move in solemn dances round the sacrificial altar, and from time to time throw incense on its fire.

Clytemnestra now advances from the palace, and in a magnificent piece of descriptive verse announces to the chorus the fall of Troy and the "torch-race" of the beacons which have carried the news round the Ægean coast. And let it be said that here, as throughout the play, we never find ourselves "making allowances" for the actors on the ground that they are inexperienced school boys: during the performance such an idea does not occur to the spectator at all, and afterwards he can only wonder how it comes about that, just as all the inhabitants of Ober-Ammergau appear to be born actors, so the upper forms at Bradfield provide a perennial supply of boys who can undertake with dignity of voice, movement and appearance, such exacting parts as Clytemnestra, or Antigone, or Alcestis. The success with which it is done certainly renders less surprising the Elizabethan custom of allotting the heroines' rôles in the same way.

The chorus venture to doubt the truth of the news, on the ground that women are prone to anticipate events, but they are convinced by the arrival of a herald from the approaching army, who describes the trials and woes of the ten years' siege and its victorious termination. Aeschylus here boldly violates the Greek convention of time-unity by making the return of the army almost simultaneous with the signal of the beacon fires, which would, in reality, have preceded it by several weeks.

After another choral ode, the procession of Agamemnon enters with a chariot drawn by captive Trojans, bearing the king himself and the kneeling Cassandra, the Trojan princess allotted to him as "flower of the spoil" by the Greek army. Clytemnestra greets him in a long and fulsome welcome, the irony of which is hidden from the actors and chorus, though apparent to the audience, from their previous knowledge of the plot. She orders her slaves to spread rich carpets on the ground over which her husband is to enter the palace, and these signs of Oriental deference rouse an uneasy suspicion in the mind of Agamemnon. He disclaims the act of homage, and asks to be honoured not as a god but as a man.

Throughout his speeches runs the idea, always very strong in the Greek mind, that too great success or prosperity is offensive to the gods, and brings down a speedy retribution, and this incident was no doubt emphasised in the drama in order to create a foreboding of tragedy in the audience. The king is represented as a devout and modest man, but much inferior to his wife in strength of personality, for after a short argument she carries her point about the carpets, and she disdainfully ignores the existence of Cassandra whom he has commended to her care. Agamemnon passes into the palace and is not seen again, the part being a small one, though giving the title to the play, and Clytemnestra follows him with an outburst of prayer to Zeus for the fulfilment of her revenge. Cassandra remains alone with the chorus, who begin to suspect that some treachery is in the air, and find their thoughts oppressed by gloomy presentiments in spite of the outward triumph of the moment. Cassandra, after a silent refusal to enter the palace, addresses a lament to Apollo, who imposed on her the fatal gift of prophecy which should never inspire belief; she shrinks with horror from the memories of crime which haunt the royal palace, and as the "divine fire" works upon her mind, in more and more impassioned language she foretells what is impending—the trap laid by Clytemnestra, the murderer of Agamemnon, and her own death at his side.

The genius of the poet here obtains the most vivid dramatic effect from the Greek convention under which any act of violence was banished from the stage as unfit to be presented to the eye, and could only reach the audience through subsequent description by one of the characters who had witnessed it. Instead of the usual narrative by a messenger, Cassandra, in prophetic vision, sees and describes the crime as actually being accomplished while she speaks. Her own fate is known to her as inevitable, and she passes in to meet it with a final revelation of the retribution which is to fall on Clytemnestra at the hands of Orestes.

The dying cry of Agamemnon, heard behind the scene, proves the truth of her vision, and the chorus break into a confused and excited discussion as to the proper course for them to pursue. The majority decides on entering the palace and seizing the criminal red-handed, and they are on the point of ascending the steps when the doors are thrown open, and the tableau platform (the Greek device for presenting an interior scene to the view of the audience) is moved forward on to the stage showing Clytemnestra leaning on the blood-stained axe above the bodies of her two victims.

She boldly admits that the welcome to her husband was a mere blind to mask her plan for the murder, and defends it as a just revenge for the death of her daughter Iphigeneia, whom Agamemnon had been obliged to sacrifice ten years before to propitiate the offended Artemis, and secure a favourable wind for the departure of the fleet against Troy. During the alternate laments and reproaches of the chorus she remains haughtily defiant, and declares her willingness to bear any future consequences of the action.

Her cousin, the usurper Ægisthus, joins her and recalls the ancestral curse laid upon the house, claiming a share in the retribution on account of the crime committed against his own father. The indignation of the chorus is about to lead to a conflict with his bodyguard when Clytemnestra intervenes, and declares that she and Ægisthus will now rule the State together. They retire into the palace, and the play closes with the departure of the chorus under arrest.

The moral lesson of the drama of Æschylus for the Greek audience was the inevitable hand of fate persisting as an ancestral curse though many generations, or in Hebrew phrase, the "visitation of the sins of the father upon the children," and the tragic history of crime and revenge gains the greater force from the contrast between the power and triumph of the king at the greatest moment of his career, and the sudden downfall in his own home and by his own wife's hand.

RONALD P. JONES.

THE VILLAGE FRIEND.

A FEW days after the festivities which had driven Mrs. Rankin nearly crazy, I met her at the post-office. She was now calm and self-possessed, her righteous indignation was gone, but I knew that, like the anger of the timid wife of *The Professor*, "whenever it is wanted it will come back."

"Will you be so good, Mrs. Buckley," she asked, "as to come in a minute and sit you down? Joe has just got home from work and is having his tea, and I know he would like to have your opinion about something." I soon learnt that there was a flutter in the chapel dove-cotes over a matter that has disturbed the equanimity of many besides the Primitives of Woodham. A lady who was known "to do a bit o' preachin'" had married and settled recently on the outskirts of the village, and a great dispute had arisen as to whether she should be asked to conduct the coming anniversary services. Some were quite bent on having her, a few were quite bent on keeping her out, and the battle raged fiercely.

Turner, the grocer, had left his shop to come and argue the matter out with Rankin, and as I went in I heard him say that he agreed with Paul that women are a delusion and a snare!

"Now, Mrs. Buckley," said Rankin, "I don't know whether you'll agree with me about this, but I'm getting more and more of a Socialist every day. But I know you'll go with me when I say as women ought to be allowed to do what they feel they have a call for, whether us men folks likes it or not, so I says let us have Mrs. Bird to preach for us. May be she'll do it better than some of the young local preachers who come."

"Aye, I'm sure she will," urged his wife. "And if a lady like her, who has been to the college, feels she has got something in her heart that she wants to say, thinking to help the likes of us at the chapel, are we going to be such fools as

to say we won't listen to what she has to say about religion just because it happened that her mother brought her into the world a girl and not a boy?" This made Turner wriggle in his chair, and he ventured to interpose, "But Paul says—"

"Oh, never mind about Paul," she interrupted. "Jesus is our Master. We try to follow Him, and you remember the story of Mary and Martha, and how he talked so friendly with the woman at the well. He knew better than Paul what is good for us. I like a mixture of Martha and Mary myself, and that is what Mrs. Bird is, judging by the look of her house, and if she's anything like her mother as died a many years ago."

The grocer went away unconvinced, and the following Sunday raised his voice against the dangerous innovation of having a woman in their pulpit. But the bulk of the people followed the Rankins' lead, and Mrs. Bird is to preach those anniversary sermons next Sunday. So the world moves on. As I went to the door I could see the little dressmaker at her machine in the "upper part," and remarked to Mrs. Rankin on her pale, tired look. The tender mother-heart was touched, and once outside and out of hearing she told me with tears in her eyes that Nellie seemed broken-hearted like. "He was a real good young man, was Arthur Danby," she went on, her voice trembling with emotion. "He was manager of the Co-operative Stores over at Redworth, where the mines are, and he was a local preacher like his father was before him. Once a month he always had his tea with us on Sundays before going to preach at the chapel in the evening. He and Nellie always had a fancy for each other, and I know how their young hearts used to beat when that Sunday came round. And I can't say as I would have minded them getting married, though I am not one of them mothers as is always trying to get rid of their daughters. But it wasn't to be, and Joe and me has often wondered why the Almighty took him away and left our poor Nellie to eat her heart out. He died quite sudden a twelvemonth come August, and she has never been the same since. She used to be like the lark, always singing and laughing, and now she sits there sewing, sewing all day, as if she didn't care about nothing." This tragic tale of the shattering of love's golden dream made me hasten away to hide my own rush of tears.

This shows the more tender side of Bessie Rankin's character, which was as well known to her neighbours as the other. She has a word of sympathy always ready, and follows it up with an act of kindness on the slightest pretext. She is the "Inquire Within upon Everything" of the whole parish, and is consulted on all manner of things except coronations. A feckless young mother once brought her baby to Mrs. Rankin saying she didn't know what ailed him, but summat did. The child looked neglected, and, taking him from his mother's arms, she straightway undressed him and gave him a good "tubbing," as she called it.

"That's all's the matter with him, Mary Pullen," she said, as she gave him back. "A little soap and water every morning will do him a world o' good.

And don't you let that boy grow up to say as his mother was too lazy to wash him." The rebuke had its effect, and the mother mended her ways. Mrs. Rankin's skill in the art of healing is too well known to please the local medical man, whose income she reduces as certainly as it is alleged the Insurance Bill is going to do. She knows all about camomile and "sanctuary" and wormwood, and knows exactly where to fix a plaster and how long to keep it there. An unending energy of kindness possesses her which is always at the disposal of those in need of help. Thus she wins the affection as well as the respect of her neighbours. Her blunt out-spokenness, her trenchant denunciation of evil-doing, and perhaps too strong condemnation of doings that result from sheer stupidity, are valuable qualities in these easy-going days. She knows the true from the false, and is indeed one of God's soldiers, doing His work and serving Him with all her might. And what is the effect on us who look on? Contact with this virile element of the workaday world around us makes us realise as nothing else can our common humanity. Differences of education, of worldly goods, of manners—they are all vanity and as nothing. When we go deep enough down to touch the fundamental things we are all one. How trivial, then, seem all our little orthodoxies, how vital the possession of that treasure of the Spirit—the pure heart that can see God.

MASTER BRIDGE-BUILDERS.

THE barriers between science and religion, between the sacred and the secular, between the body and the soul, between man and God, are being gradually broken down, and bridges are being constructed between them. A more delicate task was never committed to the Pontiff, or chief bridge-builder (*Pontifex Maximus*). Upon its adequate fulfilment the whole commerce of the spiritual world depends.

Indeed, have we not all along been placing in opposition two things which, in reality, were never opposed at all? Science is no more opposed to religion, the sacred to the secular, than is the body to the soul, or God to man. Nature and grace are being wedded at last. And even those grim and terrible warriors, the body and the soul, are marching at length toward a final reconciliation.

For we are coming to see that the only real entity is the soul, and not the body; is God, and not man. The body is merely the passing medium through which the soul finds expression; man is the raiment through which we see God. As thought finds expression in speech, so soul finds expression in and through body, and God in and through man. And just as speech helps thought, so body helps soul, and man helps God. With a flash of intuition, the Greek mind identified God and the Word (*Logos*).

Science is the handmaid of religion; the secular is the gateway through which we must pass to the sacred. God, seeking expression, must use the lowliest aids.

Science is the only true theology, the most adequate verbal doctrinal expression so far attained of the divine thought. But, just as doctrine needs the interfusion of art to convey the subtler intimations of the Word, so science needs the interpenetration of religion, of faith, to enable us to see God and live. Art and religion are the bridges along which we needs must go if we would rejoin God. And they who build them are the master bridge-builders.

But just as art cannot dispense with technique, so religion cannot dispense with science, the sacred with the secular, God with man. God is the divine artist, and He works through us. His highest revelations are seen alone when the artist who contemplates the outer creation gives to this such embodiment that he interfuses with it his highest self, and, in proportion as he merges, and is at one, with it, and loses all separate-ness, becomes one with that creation which is at the same time God's and man's. As the mystic, when the veil is removed, merges in the ultimate of Being.

H. J.

CORRESPONDENCE.

The Editor is not responsible for the opinions expressed by correspondents. LETTERS CANNOT BE INSERTED WITHOUT THE WRITER'S NAME, and all private information should be accompanied by the name and address of the senders.

THE MULTITUDE AND THE GOSPEL.

SIR,—I thank Dr. Mellone for his courteous response to my letter, but his explanation has not removed my difficulty. The exclusion of "mob-feeling," which to others may be genuine "mob conviction," still does not justify Dr. Mellone's comprehensive statement about the responsiveness of the multitude to the Gospel in action.

The multitude is only individual man "writ large." Both will listen to the advocacy of opinions to which they are indifferent; both can, and frequently do, become violently intolerant when the argument runs counter to their cherished convictions. It's human nature. The example I mentioned of Lloyd George was just one of those crucial instances which knocked the bottom out of this fashionable fallacy about the warm-hearted welcome which mankind in general gives to ideas. And the pro-Boer agitator is a valuable commentary on the still more questionable statement that the multitude will eagerly assist the idealist to translate his ideals into action. The Brotherhood of Man is a sublime sentiment, but when action is demanded in a particular instance the police are frequently necessary.

The crucifixion of Jesus was even more apposite to my contention, as Mr. Holden's whimsical attempt to attribute the tragedy of Calvary to the hauteur of Jesus (unless, perchance, I misunderstand Mr. Holden's letter) shows. The Gospel of Christ is surely based on the noblest enthusiasm for humanity, and its deliberate purpose to make the Brotherhood of Man a reality—else our preaching has been in vain! I do not doubt the people were stirred to their foul cry of "Crucify Him," but it illustrates

the value of their earlier and instant response to idealism. How seldom does it survive the applause! And the Gospel of Christ tells us why. The Brotherhood of Man is not meat and drink simply, else were it close at hand to-day, but righteousness, and a few other harsh demands on our complacent practice. The Church of Christ in her crucified Lord holds aloft over our weakness and wilfulness the exacting nature of real Brotherhood. Her rejection to-day is far more due to the indifference and the repugnance of the many to the Sermon on the Mount than to the hypocracies of her avowed members.

Mr. Holden is mistaken in thinking I had forgotten the basis of Dr. Mellone's optimism. I have read my New Testament too long to be filled with anything else than an exultant joy in humanity. But I do not love humanity for its pubs and racecourses, brothels, wicked wealth, and cruel poverty. I hate that just as I loathe sin in myself, and see in both the force that crucifies the cause of Christ, the cause of Man, the Son of God. I love men, to quote Dr. Mellone, as I would love myself, "not for what they are, but for what they have it in them to become" by God's grace. The Church, born of that pure enthusiasm for humanity which lived in the heart of Jesus, exists to make that ideal man the real man. But in our eagerness to-day to reach the multitude we are in danger of forgetting that for the attainment of this glorious object there is only one way, the Royal Road of the Cross, and, like the Church, it is not, and never will be, popular. There is no instant or heartfelt response to this appeal.—Yours, &c.,

F. HEMING VAUGHAN.

Mansfield, July 5.

DEFINITION OR DEVOTION.

SIR,—I am sorry to find that Mr. Whitaker's intellectual opinion of the Intellect is such a poor one. It is the cause of "downright bad results" as far as churches that have played with it are concerned. It has earned the scorn of rightly thinking men; it has created doubt as to the possibility of ascertaining religious truth. It cannot unite, but it only produces divergencies of interpretation. It is the cause of the ever-splitting Protestant sects. This is truly a rather heavy indictment of the poor intellect. It may be true that some sects have been formed through doctrinal differences; but is this true of the main divisions? Was it doctrinal differences that were responsible for the division of the Western Church, or was it not rather a certain spirit? But as that is too vague a term to satisfy the intellect, and as it wants to come to close quarters with it, it will define that spirit as the spirit of greed and all manner of unmentionable corruptions. Was it doctrinal differences that gave birth to Non-conformity or Protestant Dissent? Of course, Mr. Whitaker knows as well as I do that the two thousand came out on questions of symbolism pure and simple—wearing the white surplice, making the sign of the cross at baptism, kneeling at the Communion, &c. And it is symbolism, we are told, that is going to be a safe bond of union in the churches once again.

Was it doctrine that divided the Wesleys from the Church of England? Fifty years after Wesley began his work, it was his proud boast that they "had not varied from the Church in any point of doctrine." But they had been sorely tried by the treatment of the Church, and had been ridiculed and condemned for preaching in the fields, for extempore prayer, for employing lay preachers, &c. In their case it was a *spirit* which the intellect calls intolerance and tyranny. And was it not that same spirit, in turn, in the Wesleyan body, rather than differences of doctrine, that caused the several splits from it? Is not the main difference between the Baptists and Congregationalists one of symbolic rite and not of doctrine at all? And is it not *after* the splits that doctrinal differences have mainly appeared and been developed. As far as the intellect itself is concerned, the results have not been so "downright bad." Note only the formation of the Evangelical Free Church Federation. It is not doctrine that kept them apart so much as differences of spirit, taste and upbringing. These have largely vanished, but their doctrines have largely remained. It is not much use extolling devotion at the price of misrepresenting or maligning the poor intellect. It is time to vindicate once more the right of the intellect in matters religious, which I always felt to be one of Dr. Martineau's great achievements.

I do not quite understand the saying that "religious truth" is "more than intellectual." I can only think it means that religious truth cannot be grasped by thought in its entirety. If that is so, then I agree with Martineau when he says that "what is intrinsically out of thought is out of being." The intellect must grasp it, if it is to be worth anything to us. And the reason for so many doctrinal divergencies is, in my opinion, that the intellect has nearly always been arrested in its work. It has not been allowed absolute freedom, but has been checked by fears and prejudices of all kinds. But where it has been allowed such freedom, viz., in the scientific world, there we find the largest amount of harmony and unity. But science does not hug freedom as a fetish, but employs it as a means. Its concern is truth, and it has obtained a good share of it. That is the Unitarian position. It will try to find and define the truth, if necessary. It will re-define it when it is required, and if words like "unity" can bear more than one meaning, it will allow it, in true scientific spirit, for the sake of the larger truth it may hold. But what it calls deception and cheating is juggling with words, and when it speaks of unity it does not mean trinity. I am sorry Mr. Whitaker sees so much confusion in this question of unity, for it happens to be one of the great tenets in the teaching of Jesus, "Hear, O Israel, the Lord our God the Lord is One." The Free Catholic is generally credited with knowing what Christianity is, as he is only concerned with that, and he has the "purifying principle" and "norm" which separates the true from the false. I therefore leave the definition of the Unity of God, as believed in by Jesus, to him.

I believe, however, that when the intellect has absolute freedom in matters reli-

gious, a time will come when there will be a very great amount indeed of doctrinal harmony or intellectual unity among religious people. And did not Jesus bring his intellect to play, in a very emphatic manner, when he gave to the world one of his greatest religious pronouncements? Was not his interpretation of the sunshine and the rain the purest intellectual doctrine? To *his* intellect it meant God's free unmerited love; but to the intellect of Aristotle, and many non-Christian peoples to-day, it is nothing other than God's mere indifference to the human race; and yet Jesus wanted his followers to accept *his* interpretation, and base a loving conduct thereon. Further, men *can* be united upon "a doctrinal statement which is positive." Witness only the Jews, who have been united for more than two thousand years on the positive doctrinal statement of the Shema; and no one who has witnessed their recitation of it will forget the enthusiasm it evokes, and will not, probably, see its equal anywhere.

So much, then, for the despised intellectual side of the question. Let us now turn to the *positive* devotional bond. The all-uniting basis is to be the Spirit of Life in Christ Jesus. But as Mr. Whitaker says, as soon as a positive statement is made, the intellect goes to work upon it. But, I may add, only when the statement is vague, and words in it are capable of a variety of meanings. And so this statement cannot escape examination on that account. What is meant by spirit and life here?—for people are not agreed thereon. Mr. Montefiore, *e.g.*, says, "There were two sides in the character of Jesus, one stern and one tender, one forgiving and one severe. I do not think that he was always consistent. He urged his disciples to love his enemies, but so far as we can judge he showed little love to those who opposed him. He urged that the lost sheep should be actively sought out; but except in the way of sheer abuse and bitter vituperation, he did nothing to win over to his own conception of religion the Pharisees and Rabbis who ventured to criticise and dislike him. To the hardest excellence of all even Jesus could not attain." Which spirit and which kind of life is it to be? Is it the whole Christ or part of him that is to be the all-uniting basis? For some, like the late Francis Newman, neither whole nor part would afford a basis of religious or devotional fellowship; and if the Free Catholic cannot include *all*, he has no right to the name Catholic. In order that *all* should reveal their "historic loyalties," why look only to "a common Master," why not also to the Virgin Mary and all the saints? If all these are not included, and all symbols that will satisfy all, the Church may be free, but not Catholic. The same argument applies to all phraseology also, if the promiscuous members are to be satisfied and spiritually fed. It would, indeed, be very difficult to get a satisfying "common worship" out of all these elements. The only way that it could be got would be by employing some language that none of the members knew, as is largely the case in the Roman Church to-day. Then the intellect could not play and work, and would do no mischief. Then there would be a "positive bond . . . found in strenuous adorations and sacri-

fices and devotions," with which the "Church" would be "served." But how would the poor members of the Church be served? We have only to bear in mind that where Christianity is least a teaching and preaching religion, and only a worshipping religion, there things are done which are done nowhere else. Let me call the attention of your readers to the testimony of Tuke and Malleon, the authorities on Rome and modern Italy. The distinctive feature of Christianity from the beginning is that it is a teaching and preaching religion. It is more so in England than in France. It is more in France than in Italy. It is least of all in Rome, Naples, and the South. There is not a pulpit in any one of the Roman basilicas. For the results let my readers turn to the above-named authorities.

In conclusion I should like to ask Mr. Whitaker what are the "heart fundamentals of Christianity." My intellect cannot grasp them without some definition or description.—Yours, &c.,

E. D. PRIESTLEY EVANS.

Bury, July 3, 1911.

WHAT IS WRONG WITH THE CHURCH.

AN EXPLANATION.

SIR,—You have closed the correspondence on the above subject. I bow to your decision, but perhaps you will allow me to put myself right on two points in which Mr. Thomas, and with him perhaps others, have misunderstood me, no doubt because I failed to make myself clear.

(1) When I said you might attend the Church "localised" if you could find it represented in your neighbourhood, I meant simply that among the Churches of *all* denominations in your district you might fail to find *one* that was a true representative of the Church of God, because so many are quite unconsciously only playing with religion and the spiritual life. Were I a layman I should look not for a Unitarian Church (though I am a strong Unitarian) but for a fellowship with a man, a message, and the Spirit of God; never mind the theology. After all, what one wants and cries out for is Life. I merely wished to indicate that one might have to go far before finding it in some districts.

(2) I was not hasty or forgetful in omitting to state that the stern demands of the religious life put by a faithful Church would alienate the world. I agree with what Mr. Thomas says on that subject, but there was no reason for one to make that obvious point who believes that whatever may be wrong with the Church it is certainly not faithfulness.

I do not think I am guilty of belittling the Church when I state what seem to me to be the facts, but I am free to confess that I can imagine the kingdom of God, its righteousness and peace and love and work without the Churches as we know them and without the Church. Perhaps it is merely a matter of definition. Meanwhile the critics who are outside need not rejoice in me as an ally. They have no right to criticise, much less to con-

demn, until they are ready also to serve and help to create the better things they see. But for us to criticise is only to confess.—Yours, &c.,

A. R. ANDREAE.

Southampton.

[We have thought it right to allow Mr. Andreae to reply, but we cannot continue the discussion.—ED. OF INQ.]

THE WOMEN'S PROCESSION.

SIR,—If a proof is needed of the vitality in our Churches, and of the force in our Free Christianity to make men and women work and pray for high ideals of citizenship and sacrifice themselves for the common good, it is to be found in the large numbers of members of our Churches who walked, or subscribed for deputies to walk, in the great women's procession on June 17. I am always struck with the large proportion of my co-religionists, who are among the most strenuous officers or members of our women's suffrage societies. One came across them at every turn—from all parts of the United Kingdom—throughout that memorable Saturday, as leaders of national reputation, marshals, stewards, banner-bearers, and rank and file marchers. One of the most significant and moving sights in our very large Northern contingent was that of a venerable couple walking shoulder to shoulder behind a Cheshire banner—the Rev. and Mrs. Enfield Dowson. Perhaps they will pardon this public notice of their act of devotion, and allow the mention of their names as some expression of the gratitude we younger ones feel for those who have so long borne the brunt of the fight for "the women's cause, which is man's," and who even in old age are not shirking the efforts for a victory which shall help towards "nobler modes of life, with sweeter manners, purer laws."—Yours, &c.,

EMILY H. SMITH.

Manchester, June 26, 1911.

NATIONAL CONFERENCE UNION FOR SOCIAL SERVICE.

SIR,—May I once more call the attention of your readers to the Summer School for the study of social questions which has been arranged by the Union for Social Service, and which has been advertised in your columns for several weeks. A varied and interesting programme of lectures by first-rate authorities on the subjects dealt with has been prepared. There will also be abundant opportunity for the informal social intercourse which is so delightful a feature of these schools, and there will be a tour round the colleges and river excursions to Nuneham and Water Eaton. The School thus offers an unique opportunity, of which it is to be hoped that many will avail themselves, not only for the fruitful study of urgent social questions, but for seeing Oxford under favourable auspices.—Yours, &c.,

R. P. FARLEY,

Joint Secretary.

Bigwood-road, Golder's Green, N.W.

July 5, 1911.

PUBLICATIONS RECEIVED.

CAMBRIDGE UNIVERSITY PRESS:—The Cambridge History of English Literature; Edited by A. W. Ward, Litt.D., F.B.A., and A. R. Waller, M.A. 9s. net.

MESSRS. J. M. DENT & SONS:—Diderot: Chefs-d'Œuvres. 1s. net. Poésies: Villon, Charles d'Orleans, H. Baude. 1s. net.

MR. HENRY FROWDE:—Truths and Truisms: William Stebbing. 4s. net.

ERNEST LEROUX (PARIS):—L'Histoire des Religions: Jean Réville. 3 fr. 50 c.

MESSRS. WILLIAM RIDER & SON:—Where is Heaven: Emil P. Berg. 2s. net.

MISCELLANEOUS.

Review of Theology and Philosophy, July; The Vineyard, July; The Cornhill, July; The Contemporary Review, July.

AMONG the books which Messrs. Longmans will publish early in the autumn is a work called "The Position of Women in Indian Life," by Her Highness the Maharani of Baroda. Her husband the Gaikwar is the foremost Indian Prince to try Western institutions in his State. Her Highness, who has paid no less than seven long visits to the West, including two to America, is qualified to give Indian women her impressions of women's organisations in the West. The book contains nineteen chapters, including one on Japan, which Her Highness has also visited. In "The Position of Women in Indian Life" the point on which great stress is laid is that it is not antagonism, but co-operation between the sexes that is required, and that man's guidance is necessary to help woman to attain the highest of which she is capable. The book is dedicated to the women of India.

FOR THE CHILDREN.

THE BROKEN HORSE-SHOE.

THE other day I came across a little German story which I have never read before, though I expect it has been put into English many times.

The story teaches a great deal in a few words; but I fear some of the lessons might not be noticed by my young readers, so I will quickly run over three of them, and tell the story afterwards.

First of all, father and mother generally know better than we do what is good for us, and because of this they often ask us to do little things for very big reasons. We only see the "little thing"; they see the "big reason" as well. We often forget they were boys and girls once, and have since come a very long journey. Now no one with wits can go a long journey without seeing and hearing a great many things. And when parents see their children taking a road they once travelled themselves, they wish, of course, to make the journey as nice as possible for them. If they knew of a danger,

and didn't point it out, that would be very wrong, wouldn't it?

Then, again, parents learn the value of little things, and the wickedness of waste. My story is to be about a horse-shoe. Now, in the district where I live many people collect old iron, which they sell to the scrap-iron merchant for a good price. They would never think of leaving an old horse-shoe in the road, or, for that matter, a big nail. Some of them indeed are so keen at their trade that they do not mind taking a loose door-knob, a latch, or even a fence rail—and they regard as loose anything which can be wrenched off! That is going rather far; but I don't know that there is a great difference between wasting and stealing. As it happens, so many English people believe that an old horse-shoe will bring them luck, that even those who would never dream of picking up any other kind of old iron will pick up a horse-shoe gladly, take it home, hang it up, and expect it will bring them good fortune. In my part of the country you may often see one nailed up over the outer door. This is because of an ancient belief that horse-shoes protected against witches. Nelson had an old horse-shoe nailed to the mast of the ship "Victory." Of course it had nothing to do with his success—that depended on other metal, I mean "mettle"—but some people are simple enough to believe it had.

Then (this is the last of the lessons) there is an old adage, well proved in our story, that "Lazy people take the most pains."

Now for the story.

A countryman, walking with his little son, Thomas, to a neighbouring town, noticed a horse-shoe lying in the roadway.

"See," said he, "there lies a broken horse-shoe! Pick it up, Tom, and put it in your pocket."

"Oh," replied Thomas, "it isn't worth while to stoop down for that!"

His father made no answer, but stooped down himself, picked up the horse-shoe and put it in his own pocket. When they reached the next village, he sold it to a smith for a halfpenny, and bought some cherries with the money. Cherries often grow by the roadside in Germany, so he got a good many for even this small sum.

Then they went on their journey again. The day was very hot. Not a bit of shelter was to be had, for far and near not a house, nor a tree, nor a wood was to be seen. Thomas was nearly dying with thirst, but not a spring nor a brook was at hand. And the little fellow, unable to keep up with his father, lagged some way behind him.

By and by, as if by chance, his father let fall a cherry. Thomas picked it up eagerly, and put it in his mouth. Some steps further on, his father let a second cherry fall, which Thomas seized with the same greediness. This went on until he had picked them all up.

When he had eaten the last, and was now quite refreshed, his father turned to him and said, "Ah, Thomas, lad, if you had taken the trouble to stoop once and pick up the horse-shoe, you would not have needed to stoop a hundred times for the cherries."

A. T.

MEETINGS AND SOCIETIES

SPEECH DAY AT WILLASTON SCHOOL.

SPEECH DAY at Willaston School was held on Wednesday, June 28, and was the occasion of a large and representative gathering of parents and friends. After a reception by the Head Master and Mrs. Jones, an entertainment was given on a stage erected in front of the pavilion. The orchestra and choir gave several musical items, including the head master's Commemoration March. A performance of part of *As You Like It* followed, the costumes and surroundings helping the boys to present it with great effect.

The guests afterwards reassembled in the gymnasium. The Rev. H. Enfield Dowson, B.A., Chairman of the Governors, presided, and in welcoming the visitors mentioned that the success of Coventry at Oxford had been followed up this year with brilliant scholarships by Rawsthorn and Freeston.

The Head Master said that the school, though still small in numbers, was in every way going up. A proof of its efficiency lay in the open scholarships at Balliol and New College won by A. E. Rawsthorn and L. B. Freeston, successes upon which any school in the country would congratulate itself. The inner activities of the school were in all their various directions vigorous and successful. The Old Boys had formed themselves into an Old Willastonian Club; and among their recent achievements he mentioned that Mr. T. M. Chalmers had come out head of the whole list in the Bar Final Examination. The fortunes of a school rested on the qualities of its Old Boys; and he was happy to believe that in an Old Willastonian would always be found good manners and a sense of honour; a love of manly sports, but a hatred of "sport"; a patriotism as keen and as eager to pay its debt as his love for his school; interests both wide and deep; knowledge acquired by the light of reason, which light was not turned out when his Bible was opened; a striving for the cleanliness and purity of the body, without the confusion of purity and prudery; the firmness to beat down any temptation that might spring up in his path; the determination to let no man stand between him and his God.

Mr. J. L. Paton, M.A., High Master of Manchester Grammar School, confessed that he had come there as the Queen of Sheba had come out of the East, to see the wisdom and wealth of Solomon. He had a great respect for the boy who had knocked out his own candidate for the Balliol Scholarship, and likewise for the senior classical scholar of New College. Here in the country at Willaston the school possessed such advantages that he felt that he would like to blow Manchester to smithereens, and construct it *de novo*. But they must remember that the product of the older public schools, with the same sort of advantages as Willaston, had not escaped serious criticism. The typical public schoolboy, while possessing many fine qualities, was yet narrow in knowledge and outlook and social life; he was often

hardly conscious of the greatness of his heritage in English literature, and was often amazingly ignorant of the most elementary facts of Nature; he was rarely willing to translate the corporate life of his school into action on the wider plane of municipal government and the stern fight of social reform. But, Mr. Paton concluded, from what he had heard and seen, he inferred that such narrowness found no place in Willaston; its boys were learning to do things for themselves and to look on life from many sides.

The proceedings terminated with the Carmen Willastonsense and cheers for the staff, perhaps in one instance given even more vociferously than usual by the joyful anticipation of Mr. Tobler's second Swiss tour for past and present members of the school, arranged for the summer. Tea was then served under the copper beeches, after which the company dispersed to wander over the buildings and the grounds, and enjoy the many new signs of the school's vigorous vitality.

Leaving Exhibitions of £20 have been awarded to A. E. Rawsthorn and L. B. Freeston, who recently won open scholarships at Balliol and New College respectively.

THE WOMEN'S SUFFRAGE CONGRESS AT STOCKHOLM.

IMPRESSIONS BY A DELEGATE.

It may interest some of the readers of THE INQUIRER to hear a few impressions, from one who was there, of the important gathering in Stockholm last month of the International Women's Suffrage Alliance. It met in ideal surroundings; the beautiful northern capital was bathed in sunshine from early morning till late at night, and, even in the small hours, no darkness intervened to hide the lovely blue of sky and water.

Some hundreds of delegates, from countries as far asunder as Australia and Iceland, Canada and Bohemia, Norway and South Africa, were afforded a magnificent reception by the Swedish Committee; and the municipality added its welcome by lining the quay in front of the Grand Hotel, where the meetings were held, with a fine array of the flags of all the nations represented—24 in number. Indeed, the amount and variety of the festivities arranged in our honour called forth a protest from a Dutch delegate on the ground that it was not a wise precedent for future congresses; but the answer from Sweden was that the main object of the Committee was to draw as much attention as possible to the movement in Sweden, and, if the result is to be judged by the amount of attention given by the Press, it was eminently successful, for the daily reports in the local papers were voluminous, and some of the weekly ones were filled with accounts of the speeches, and with photographs of the ladies taking part.

The tone of the Congress was more than hopeful; it was confident of success in the not distant future, and the reading of the reports, especially from the enfranchised countries, now numbering nine (counting the Australian Commonwealth as one, though it includes five self-governing

States), was both exhilarating and inspiring. Mrs. Chapman Catt, in her Presidential address, expressed the opinion that more had been done for women's suffrage in Great Britain than in all the rest of the world, but there is little doubt that the women in many other countries will gain their freedom before their British sisters: perhaps even Russia will be before us; and Iceland is only waiting for the Bill to pass. Denmark has more subscribing members to suffrage societies in proportion to its population than any other country in Europe; in Portugal the battle is already won; in Hungary there is an energetic Men's League, and the next meeting of the Congress is to be at Buda-Pesth.

The results of women's enfranchisement, where it has been gained, in raising the tone of general politics, in initiating new and juster legislation, and in adding interest and happiness to home life, were shown conclusively in all the reports from these countries, while the Bishop of Götland, who welcomed the delegates in an impressive speech at the dinner at Hasselbacken, referred to the need for woman's influence in the great cause of Peace. Finally, from even this slight sketch must not be omitted all mention of the stirring and eloquent sermon preached by the Rev. Anna Shaw in the great church of Gustaf Vasa, crowded to its utmost capacity, which evoked the sympathetic admiration of all who were privileged to hear it.

M. C. GITTINS.

THE SOUTH WALES UNITARIAN SOCIETY.

ANNUAL MEETING.

ON Wednesday and Thursday, June 28 and 29, the South Wales Unitarian Society held its annual meetings at Llwynrhydowen, Cardiganshire, the chairman being the Rev. D. G. Rees, Bridgend. Among those present were the ministers of the South Wales Society, six ministers of the South-East Wales Society, Professor Moore, of the Presbyterian College, Carmarthen, Rev. T. J. Jenkins, of Hinckley, the Rev. Dr. Tudor Jones, representing the British and Foreign Unitarian Association, and the representative of the National Conference, the Rev. James Harwood. Besides these, who were all more or less official representatives, were Mr. Clennell, secretary of the Presbyterian Board and Mr. Harold Baily. Visitors came from the old meeting house and from Highland-place, Aberdare, while about twenty people came from Trebanos. The Unitarians of Cardiganshire mustered in full force, and there were very large attendances at the meetings, especially in the afternoon and evening of Thursday, June 29. Dr. Tudor Jones spoke of the modern attitude towards religion, and others dealt with the same subject. An impressive sermon was preached by the Rev. R. J. Jones, who reminded his hearers that duty was the sum of all they had heard, and that cursing and blessing still lie in the heart of disobedience and obedience respectively. A cordial word of thanks is due to the friends who extended such warm hospitality to the visitors.

A PERSONAL IMPRESSION.

THE Rev. J. Harwood writes as follows:—With Mr. Harold Baily and Mr. G. H. Clennell, who represented the Presbyterian Board, I, on behalf of the National Conference, had the good fortune to attend the annual meeting of the South Wales Unitarian Association. I would advise anyone who is inclined to slip into the minor key in regard to similar occasions in England to miss no opportunity of enjoying our experience in the Principality. In a small village in "the black spot" of Cardiganshire, more than four miles from a railway station, there were gathered from 500 to 600 persons. On that day all roads led to Llwynrhydowen, and apparently everyone travelling on them had only one object in view. True, the weather was perfect for the occasion—neither so fine as to make the farmers fear the loss of a day in the hay, nor so threatening as to deter any but faint hearts. There was a party of 20 working people who had left Gellionen, 50 miles away, at 6 o'clock in the morning in a motor brake, and would reach home at 11 at night if, as I sincerely hope, they escaped the plague of mishaps which spoiled the plans of other motoring friends on the occasion.

In the course of Wednesday evening and Thursday there were four services (with a collection at each), six sermons (averaging about 40 minutes), and a President's address, all in Welsh, which made the barbarian Saxons painfully conscious of their limitations. But if we could not directly profit by the eloquence, which seems to be natural to Welsh preachers, we were all the more free to watch the effect produced on others, and to wonder which is cause and which is effect in good preaching and good hearing. Probably it is a case of action and reaction. Any preacher must be stimulated by such evident eagerness to hear. Every inch of space was occupied, including the aisles, the vestibule, the stairs to the rostrum and gallery; and still there were numbers outside for whom there was no space within. Then the singing! It was worth while going all the way for that alone. Probably the natural gift of song is made more effective by the fact that all congregations use the same hymn book, and, to a large extent, the same tune for each hymn.

It would be impossible to speak too warmly of the kindness and gladness and open-hearted hospitality which marked those days. Everyone present must have felt it was good to be there. I wish to congratulate all who contributed to the success.

Such enthusiastic meetings are doubtless a great support to members of scattered congregations, whose liberty has been won, and can only be held at the cost of sacrifice. Already they are in face of a serious difficulty, owing to a lack of Welsh-speaking Ministers. Might it not be well to give a larger portion of the day to conference on the affairs of the churches? If the six sermons were reduced to three or four time might be gained for the consideration of urgent questions; and, moreover, an opportunity be given for the laity to take part in the proceedings, from any active share in which the present arrangements practically exclude them.

I make the suggestion with all diffidence, from a sincere desire to add, if possible, to the value of meetings, at which it was a great pleasure to be present.

PRESBYTERIAN COLLEGE, CARMARTHEN.

THE annual examination at the Presbyterian College, Carmarthen, was brought to a close on Wednesday, June 28. During the past session the students numbered thirty-four, three of whom are graduates preparing for the B.D. degree of the University of Wales. The chair at the prize distribution was occupied by Dr. Dawes Hicks, who spoke as follows:—

Gentlemen,—We meet to-day immediately after the conclusion of an important event in our national history, and it is not perhaps unfitting to commence our proceedings by an expression of our loyalty to the monarch who now wears the crown of this realm; by an expression, too, of our earnest wish that his reign may witness the nation rising under his governance to still higher life than it has lived in the past, and that the great treasure of national freedom and national honour may be handed down by him intact, or rather, let me say, augmented, to his successor. In our humble way, we are working here for the good of the community over which King George is called upon to rule. All the members of this College are destined for the public service, and it is, I am sure, the earnest desire of every one of them to contribute his iota of help to the advancement of that heritage of truth and liberty, of honour and well-being which has been handed down to us, and which is bound up with the national life of the great country of which we are citizens.

We meet, then, this afternoon to bring to a close the session's work,—a session that has been marked by much strenuous exertion on the part both of the teachers and the pupils of this institution. May they all look back upon it with satisfaction and with the quiet assurance that comes from the consciousness of work that has been conscientiously and honestly done! The Presbyterian Board, of which for the moment I have the honour to be the spokesman, desires me once more to convey to the Principal and to his colleagues their sincerest and heartiest thanks for the unceasing and thoughtful care with which the work of the session has been conducted. The students, too, would wish, I am sure, to be associated with the Board in that expression of earnest gratitude. The students are not unconscious of all that they owe to those whose one aim has been to help them in their studies, and to assist them in the preparation for that activity of the coming years to which they are looking forward with aspiration and hope. The students of this College have more difficulties to encounter than usually fall to the lot of students of other academic institutions, and it is fortunate for them that they have here a body of teachers who are fully alive to those difficulties and who are bent upon doing all in their power to ease and lighten them. Referring, for example, to that part of the curriculum with which I have been most concerned, I feel that I should like to offer to Professor Owen my warm congratulations upon the

very successful way in which he has introduced the junior students to the study of philosophy. I know too well, from personal experience, how severe a test it is of a man's teaching capacity to familiarise the beginner with philosophical conceptions and to bring him to the point of view from which he can look upon the problems of existence in a philosophical way. Professor Owen has succeeded in no small measure in accomplishing this arduous task, and I have seldom received a set of papers from the first year men that show anything like the amount of discernment shown by those written this year on Berkeley's great treatise—a treatise, it seems to me, peculiarly well adapted to be a first exercise in philosophical thinking.

Professor Hicks concluded with a special reference to the work of some of the students, and to a change of method by which instead of taking a whole class at a time each examiner has examined each individual student separately. This new method would, he believed, be generally recognised as a success.

Mr. Harold Baily said it might be thought by some that this was a small college, but there was not one in the British Isles which had had such a series of chairman's addresses for the last fourteen years. Having announced the awards of the elocution prize, he said he was glad to see that more students had entered this year than formerly. That showed an increasing interest in the subject. There was a difficulty in all colleges to get students to take up this subject. Anything that the Board could do to encourage the study of elocution they would do.

The Rev. J. C. Ballantyne said he hoped that the students would be able to get the "Man in the Street" back into the church. The man in the street was no new problem. They had heard of him in all ages. When the man in the street comes back, he does not come back to the same church. He would come back to a church which was remoulded, and it was for the ministers of the future to remould the church in accordance with the spirit of the age. When religion was most alive they discovered that there was in its service some central action of worship.

Dr. Tudor Jones, who spoke in Welsh, said that it was a great pleasure to him to be present at the College for the first time, and to be a witness of the progress which was being made.

Addresses were also delivered by Mr. Clennel, Dr. Talfourd Ely, and the Rev. J. H. Weatherall. Mr. Weatherall referred specially to the neglect of Biblical study. The regular reading of the Bible, and the constant recourse to it, he said, seemed to be passing away, but the secret of the strength of religion in Protestant countries should not be lost sight of.

Principal Evans thanked the chairman and his colleagues for their kindness. It had been especially pleasant to hear the good words of the students, for without their loyalty and co-operation it would have been impossible to carry out the programme.

The University Class list, published on June 30, includes the names of Mr. Daniel Adams (final B.D.), and Mr. H. R. Charles (first B.D.), both of Carmarthen College.

THE SOCIAL MOVEMENT.

MR. AND MRS. WEBB ON THE INSURANCE SCHEME.

MR. AND MRS. SIDNEY WEBB'S new book, "The Prevention of Destitution," is in part a reproduction of lectures delivered by them last winter to great audiences in the large cities and towns of Great Britain. The volume, which displays all their well-known width and accuracy of information, derives its greatest interest at the moment from an exhaustive chapter on industrial insurance, in which the Chancellor's proposals are subjected to keen criticism. Prof. Huxley's definition of destitution is accepted as a starting point, and it is postulated that destitution in this sense is a disease of society which only persists because we do not choose to prevent it. The fundamental standpoint of the book is that all social effort of the present time must be directed to a policy of prevention, and that all social legislation is only of value in so far as ultimately it avails to prevent the evils with which it deals. Judged by this canon, the insurance proposals at present under discussion fail, because they not only are not intended to "prevent," but they may even increase the various evils against which they purport to provide.

* * *

It is strange, considering the quarter from which it comes, that the strongest indictment of Mr. Lloyd George's proposals on the ground that they may lead to increase malingering, has come from Mr. and Mrs. Webb. They point out that the voluntary insurance systems of the trades unions and friendly societies have failed to prevent a quite extensive growth of malingering. Other grounds of objection to the scheme they find in the fact that it does not provide for the classes who, above all others in the community, need assistance, the casuals and other low-grade wage-earners, in the cost of administration that will be involved, and in its treatment of the medical profession. In their view the sickness insurance proposals should be linked up with the work of the public health service and the unemployment portion with that of the National Labour Exchange. On the whole they prefer that insurance should take the form of the well-known Ghent system, which they think could be extended to deal with sickness as well as unemployment.

* * *

These opinions may be summarised in the actual words of the authors themselves. "Our conclusion is that any scheme of universal and compulsory insurance against sickness or unemployment, largely subsidised by persons who are not beneficiaries, or by the State, will necessarily have to be bound up with an organisation which can prevent the occurrence of sickness or unemployment and bring to an end as quickly as possible such sickness or unemployment as has not been prevented, and which can also prevent those fraudulent or semi-fraudulent cases of sickness and unemployment which may fairly be described as malingering."

Mr. and Mrs. Webb deal in a concluding

chapter with "The Moral Factor." As their view on this point, like those to which reference has above been made, is not at all that commonly attributed to them, we propose to return to it in this column in our next issue.

APPEAL.

THE PEOPLE'S CONCERTS AT BLACKFRIARS MISSION.

THE Rev. J. C. Ballantyne writes from 48, Ruskin-walk, Herne-hill, S.E., as follows:— "We desire to enlist the interest and support of those of your readers (many we hope) who are believers in the elevating and educative power of music, in our desire to raise a fund for the renewal of our pianos at the Blackfriars Mission and Stamford-street Chapel. We have for many years conducted a series of weekly concerts during the winter for the people of our neighbourhood, and these have proved to be among the best of our endeavours after the uplifting of the people and the removal of the sombre, grey pall which hangs over the lives of many in a district such as ours. The concerts were started 28 years ago, and the pianos purchased at that time (a "grand" for use at the concerts and other meetings, and a "pianette" for general use in the chapel), are now much worn, and have lost a good deal of their power to charm the ear and refresh the soul; nor do they do justice to the artistes who come to help us. We have interviewed makers, &c., and are now assured that, to equip ourselves with instruments worthy of our object, in exchange for those that have well-nigh sung their swan song of praise, we must raise a sum of £50. Towards this sum we confidently invite subscriptions from our friends." Donations should be sent to the treasurer of the fund, Mr. George Ling, 57, Ferndale-road, Clapham, S.W., or to the Rev. J. Ballantyne.

NEWS OF THE CHURCHES

Special Notice to Correspondents.—Items of news for this column should be sent immediately after the event, and should reach the editor on Wednesday, except in the case of meetings held too late in the week to make this possible.

Ainsworth: Presbyterian Chapel.—The old Presbyterian Chapel at Ainsworth, which has been closed for some two months for repairs, was reopened on July 2, the occasion of the Sunday-school anniversary, after being re-roofed, redecorated, and having electric light installed, at a total cost of over £400. The Rev. J. M. Lloyd Thomas, of Nottingham, was the preacher, and the chapel was crowded at both services. The collections amounted to £31 9s.

Birmingham, Small Heath: Appointment.—The Rev. Gertrude von Petzold, M.A., who has completed a six months' preaching engagement at Waverley-road Church, during which time she has drawn large and appreciative congregations, has accepted a unanimous invitation from the members of the congregation to remain as permanent minister. Miss von Petzold entered the ministry some years ago, and was minister at the Free Christian Church, Leicester, for four years. Waverley-road Church is entirely undenominational, being descended from the Church of the Saviour, and is chiefly supported by Unitarians and Liberal Christians.

Blackpool.—The congregation of North Shore Unitarian Free Church, Blackpool, have about 40 Essex Hall Hymnal and Chant

Books unrevised, which they will be glad to give to any church that is in need of hymn books. Applications may be addressed to T. Underwood, hon. secretary, 16, Manchester-road, Blackpool.

Denton: Wilton-street Chapel.—The Russell Scott Memorial School has secured 6 out of 15 scholarships offered by the County Council in No. 35 area of Lancashire. There are 46 schools in the area. Ronald Perry, the second son of Rev. H. E. Perry, stands first on the list.

Liverpool: The Women's League.—The Liverpool and District Branch of the Women's League held its summer meeting at Chester on Monday, July 3. A party of 30 guests from Liverpool spent a delightful day on the river Dee, or visiting the Cathedral and the old city walls. After tea, provided by the ladies of the Matthew Henry Chapel, a short meeting was held. Mrs. Odgers presided, as Lady Bowring had to leave for another engagement; and Mrs. Pearson, of Meols, read a paper on the recent "Conference on Women's Lodging Houses" in London. A short discussion followed. Votes of thanks were passed to Mrs. Dawson, who entertained with songs, and to Mrs. Orritt and the other ladies who provided tea. Forty friends were present at the meeting, and three new members joined.

London: Kentish Town.—The anniversary services in connection with the Free Christian Church and Sunday-school were held last Sunday. The services were conducted by the minister, the Rev. F. Hankinson, in the morning and by Mr. A. J. Mundella (chairman of the Camden Town Juvenile Labour Exchange, and a member of the Laymen's Club) in the evening. In the course of his address Mr. Hankinson gave a short account of how the Rev. Wm. Forster (who had founded a Congregational Church in the immediate neighbourhood) had felt impelled by the spirit of freedom to break away from the fetters of dogmatic belief, and had bequeathed as an inheritance to the congregation of to-day that church, with its open trust untrammelled by creed or doctrinal test. Mr. Mundella took as his subject "From School to Work," and unfolded in a most interesting way the scheme now occupying so large a place in the minds of educational authorities, which has for its object the stopping of "blind alley" occupations by providing voluntary Juvenile Labour Exchanges, and co-operating with Sunday-schools in attending to the mental, moral and physical development of the children.

London: Peckham.—We regret to announce the death of Mr. A. J. C. Fabritius, who was hon. secretary for many years of the Unitarian Church in Peckham, of which he was also one of the trustees. In Bermondsey the success of the popular services in the Town Hall was attributed largely to his self-denying labours by his colleagues on the London District Committee, of which he was a member for some time. After the building of the Fort-road Church (of which he was a trustee), he devoted himself specially to social and political work in Dulwich, gaining the esteem of all who knew him for his uprightness, and devotion to what he believed to be the best means of promoting the welfare of his fellow-creatures; and on his 80th birthday he was presented with a handsome testimonial in recognition of the ability and faithfulness with which he had discharged the duties of hon. treasurer to the Dulwich Liberal and Radical Association. He died in his 84th year, and was buried at Nunhead Cemetery on Monday, July 3, the funeral service being conducted by his old friend and former minister at Peckham and Bermondsey, the Rev. George Carter.

London: Stratford.—A special church parade of the 4th West Ham troop of Boy Scouts (connected with the above church) was held last Sunday morning, when an appropriate address was given. The troop brought

its colours for the first time, which had been given a short time previously, and formally presented by Mrs. Ellis on the 23rd ult. Several of the boys who had qualified were present at the King's Review at Windsor on July 4. The scout movement is in great favour in West Ham.

North Cheshire Unitarian Sunday School Union.—The annual picnic of the Union was held at Gee Cross on Saturday, July 1. About 280 teachers and friends sat down to tea at 4.30 in the schools, 80 of these being from Mossley; and in the course of a ramble afterwards a halt was made at Windy Harbour, where short speeches were made by the President, Rev. H. Bodell Smith, the Rev. H. E. Perry, Rev. H. Fisher Short, Rev. H. E. Dowson, B.A., and the hon. secretary, Mr. Albert Slater. The other ministers present included Revs. W. Harrison, N. Green, J. S. Burgess, and E. H. Pickering, B.A.

The Sheffield and District Unitarian Sunday School Union.—The usual quarterly tea and meeting of the union took place at Stanmington on July 1, when Miss S. E. Swann gave an interesting address on "Froebel's methods and principles as applied to Sunday school teaching." The Rev. S. A. Mellor, A. H. Dolphin, W. Cook, L. Short, and Miss Wilson took part in the discussion which followed.

Ilford Unitarian Church.—The induction of the Rev. A. H. Biggs, M.A., will take place at 4.30 on Saturday, July 15. The service will be conducted by the Rev. W. H. Drummond, and the charges to the minister and congregation will be given by the Revs. W. Copeland Bowie, and T. E. M. Edwards. Tea will be at 6 o'clock, and at 7.15 a public meeting will be held, Sir Edwin Durning Lawrence presiding. The speakers will include the Revs. Henry Gow (President of the Provincial Assembly), W. C. Bowie, W. H. Drummond, J. Ellis, Messrs. J. Carroll, E. R. Fyson, J. Kinsman, and W. Russell.

NOTES AND JOTTINGS.

DECENNIAL NUMBER OF THE "HIBBERT JOURNAL."

With the July issue the *Hibbert Journal* completes nine years of its existence as an organ of the Higher Thought, conducted without prejudice of party, creed, or opinion. During this period the *Hibbert Journal* has published contributions from the recognised leaders of almost every important religious movement, or school of thought, in Europe and America; and it has won a constantly increasing sphere of influence and a world-wide circulation. To commemorate the commencement of the tenth year, the next issue, on October 1, will be marked as the Decennial Number, and will contain specially invited contributions from leading thinkers in Great Britain, the United States, France, and Germany. The contributions already engaged promise to give this issue a unique significance, full particulars of which will be announced in due course.

THE ROMAN INDEX AND MODERN KNOWLEDGE.

The Congregation of the Index has, it appears, not only proscribed all D'Annunzio's works and Fogazzaro's last two novels, "The Saint" (Il Santo) and "Leila," but also the catechism of a well-known Milanese priest, Don Pietro Stoppani. The latter recognised that his

catechism of sacred history had better not bear the name of a priest, and so suppressed his own name, asking permission for the publication of his work of Monsignor Bonomelli, the prelate who visited Fogazzaro on his death bed. This was accorded willingly, but its avoidance of dwelling on details of Old Testament miracles was sufficient to condemn this catechism.

* * *

"The Romish Church," states the *Secolo's* Rome correspondent, "does not wish to permit the teaching of any sacred history without Adam's rib, Samson's muscles and hair, the trumpet of Jericho, and the laming of Jacob. Modern historical discoveries, bearing on points of ancient history, have taught nothing to the clericals of the Index. They meet everything with a dogmatic 'Yes' or 'No.' It would appear as if the Roman Curia is determined on dispelling the last illusions of those who have held to the belief that the Church of Rome was capable of rejuvenation, and numbers of present-day Catholics view this decree of the Index with grief and apprehension, recognising in it, as they do, the continual breaking-up and crumbling away of the Catholic structure. This present decree, therefore, is a certain indication of the pangs now being sustained by the Romish Church."

FRUIT AND HOP PICKING.

A circular has been issued to ministers of all denominations, missionaries, and other social workers, explaining that through the national system of Labour Exchanges conducted by the Board of Trade, an effort is being made in respect of the large volume of labour required during the months of July and August, and part of September, in Essex, Surrey, Sussex, and Kent for the harvesting of peas, fruit, vegetables and hops. It is pointed out that during this season the counties mentioned are visited by a large number of vagrants, many of whom are unsuited for the work they seek. On the other hand, it is felt that throughout certain districts of London there must be a large number of families the members of which might participate in this labour and reap thereby some physical and financial advantage.

* * *

A circular has therefore been addressed to all farmers in the four counties mentioned, informing them that the Labour Exchange System is at their disposal in regard to the labour they may require, but that the Labour Exchanges will confine their operations to families in regard to whose ability and willingness some assurance has been received. Families will only be sent to farms where there is ground for believing that a reasonable standard of accommodation is provided. A great service will be rendered if all who may know of families willing to undertake this work would send them to the Labour Exchange nearest to their abode, together with any recommendation which they may feel disposed to give.

DIET IN SCHOOL.

The Committee of the National Food Reform Association propose calling at an early date a Conference of head masters of public and private schools,

together with members of their staff, to consider the feeding in such institutions. In coming to this decision the Association has been influenced by the very general interest in the subject, of which abundant evidence has lately been forthcoming. The success of the conference of matrons on the Feeding of Nurses in Hospitals, of which a report has been published with a preface by Dr. Robert Hutchison, encourages the hope that a similar exchange of views among those responsible for the health of so important a section of the next generation, during the critical years of body-building, could not fail to yield valuable results. In making arrangements for such a meeting, the committee are naturally anxious to act in consultation with the heads of the scholastic profession, from whom, as well as from any others interested, they would be glad to hear. Letters should be addressed to Mr. Charles E. Hecht, secretary, 178, St. Stephen's House, Westminster.

THE NATIONAL INSURANCE BILL.

The following resolution has been adopted by the Council of the London Charity Organisation Society: "That in view of the extremely complicated nature of the National Insurance Bill, the immense importance of the interests involved in it, and the fact that it seeks to introduce principles and methods entirely novel in the administration of this country, the results of which it is not easy to forecast, but which may in the gravest manner affect the well-being, character, and independence of the wage-earning classes, it is in the opinion of the Council of the Charity Organisation Society indispensable that the measure should not be pressed forward until such ample time has been given to inquiry and discussion as cannot possibly be secured in the present session of Parliament."

WILLIAM BLAKE'S GRAVE.

An interesting description is given in *The Nineteenth Century* by Mr. Herbert Jenkins of the way in which he recently discovered William Blake's forgotten resting-place in Bunhill Fields burial-ground. The poet was buried in a common grave, and his name, strangely enough, was not even recorded on a stone. As a matter of fact the spot is now covered by an asphalted path, but Mr. Jenkins seems to have located it successfully after a good deal of trouble, and many will agree with him in thinking that a suitable monument ought to be erected to the memory of the poet-painter and mystic, who received but scant recognition in his lifetime. Among those interred in this Nonconformist "God's Acre," he reminds us, are De Foe, Bunyan, Henry and Richard Cromwell (grandsons of the Protector), Lieutenant-General Charles Fleetwood (the second husband of Bridget Cromwell), Thomas Stothard, R.A., Dr. Isaac Watts, and many other notable Dissenters.

THE GRAND-DAUGHTER OF GARIBALDI.

Italia Garibaldi, who is a Methodist Episcopalian, has been chosen by the Italian Conference of that body as one of its representatives to the general conference of the denomination at Minneapolis next May. She knows America very well

already, as she finished her education in the Woman's College at Baltimore, and in the spring of this year toured in the United States lecturing on her grandfather's life. She spent some time after her college days at the Military Hospital at Rome, where she took a Red Cross nurse's diploma, and has since then busied herself with nursing and Italian Sunday school work.

A BISHOP'S STRIKING ILLUSTRATION.

Bishop Taylor Smith, Chaplain-General to the Forces, made some striking references to the liquor traffic in his speech on the day of intercession at the Queen's Hall on the eve of the Coronation. One of the things that detracted from the nation's greatness, he said, was the fact that 150 millions were spent in strong drink. A friend in one of the London clubs pointed out to him the other day what that meant. If all those sovereigns spent in drink in one year were placed side by side—not end to end—what would be the length of that golden stick? It would reach a distance of over eighty miles. If those sovereigns were placed on every letter in the Bible no less than forty would be required for each letter. The drink bill represented an expenditure of five golden sovereigns each second, by night and by day, in the whole year. One of the most alarming features of the present day, the Bishop said, was the decline in liberality and the indulgence in selfish pleasures, and such things were fraught with the gravest danger to the nation.



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TORQUAY.

An Appeal.

FOR twenty-eight years the Unitarians in Torquay and district have been holding their services regularly every Sunday in a hired room.

Torquay, in addition to its beautiful surroundings, is well known as a health resort, and is much frequented by visitors, especially in the cold season. The room is not comfortable or attractive, and those in delicate health have been precluded from attending Divine Worship.

The Congregation is convinced that the time has arrived when an effort should be made to build a Church and establish the cause in the town on a permanent basis. It has secured the refusal of a site in a central situation near to the parts principally frequented by visitors. The necessary funds being forthcoming, a more prominent site might be acquired. To be successful and command attention, an attractive-looking Church and a commodious School-room are both essential.

To secure these, those who are furthering the scheme are anxious to be assured of about £4,000. The resident Unitarians are but few, and by their own unassisted efforts could not possibly build such a Church as is required. But seeing the importance of Torquay, the number of visitors who come to the town, and the desirability of bringing their Rational Religious Faith more prominently before the public in the West of England, they confidently appeal to all who are in sympathy to assist them.

The Committees of the British and Foreign Unitarian Association and of the Western Union assure the Congregation of their support, and strongly commend the appeal to Unitarians throughout the country.

The following amounts have been already promised:—

	£	s.	d.
Sir E. Durning-Lawrence, Bart., London	150	0	0
Sir John Brunner, Bart., London	150	0	0
Mr. F. Nettlefold, London	150	0	0
Mr. and Mrs. H. Lupton and family, Torquay	150	0	0
Mr. and Mrs. G. T. Isaacs, Torquay	100	0	0
Mr. P. J. Worsley, Bristol	100	0	0
Mr. James R. Beard, Knutsford	100	0	0
Mr. R. Blake, Yeabridge	50	0	0
Mr. W. Buckton, London	20	0	0
Mr. C. Heaviside, Torquay	15	0	0
Mr. H. E. Bowring, Torquay	5	5	0
Mrs. S. Hollins, Torquay	5	0	0
Misses Clarke, Torquay	5	0	0
Mr. F. E. Willis, Torquay	5	0	0
Mr. and Mrs. J. Toby, Torquay	5	0	0
Rev. and Mrs. A. E. O'Connor, Torquay	5	0	0
Mr. and Mrs. F. Williams, Torquay	2	10	0
Miss McCance, Pau	1	1	0
Miss N. Baker, Torquay	1	0	0
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